The Christian Century

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New Life in the Seminaries

An Editorial

The One Great Church

By Joseph Fort Newton

British Influence in India

By Paul D. Devanandan

Let's Agree on the Reformation!

By Roland H. Bainton

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In This Issue

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pastor of the Church of St. Luke and the Epiphany, Philadelphia, is widely known as a lecturer, author and conductor of syndicated newspaper columns on religion. His pastorates since his graduation from the Southern Baptist Theological Seminary, Louisville, have been varied. They have included a non-sectarian church in St. Louis; the Liberal Christian Church of Cedar Rapids, Iowa; City Temple, London; the Church of the Divine Paternity, New York city; and St. James Church, Philadelphia. Among Dr. Newton's many published books are *The Eternal Christ, God and the Golden Rule, The Truth and the Life, Living Up to Life, Where Are We in Religion?* and *Altar Stairs,* a widely used volume of prayers.

PAUL DAVID DEVANANDAN

has returned to India as professor of philosophy and the history of religions at United Theological College, Bangalore, after two years in England, where he was William Paton lecturer in Selly Oak Colleges, Birmingham. Next fall Dr. Devanandan will be the Luce visiting professor on world Christianity at Union Theological Seminary, New York.

ROLAND H. BAINTON

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The CHRISTIAN CENTURY

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February 19, 1947

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Calendar of Coming Events

Feb. 18-20. National Conference on the Church and Economic Life, Pittsburgh.
Feb. 19. Ash Wednesday.
Feb. 19. Ash Wednesday Conference of Rhode Island Universalist Churches, Providence; Tehyi Hsieh, speaker.
Feb. 21-22. Southwest Regional Interseminary Conference, Southern Methodist University, Dallas; John R. Mott, speaker.
Feb. 21-23. F.O.R. Institute on Race Relations and Non-violent Solutions, Toledo.
Feb. 23. Chicago Sunday Evening Club; Paul Scherer, speaker.
Feb. 23. Ford Hall Forum, Boston; David Seabury, speaker.
Feb. 23.-March 1. F.O.R. Workshop in Race Relations, Toledo.
Feb. 25. University of Chicago Lecture Series on Philosophical Conceptions of God: "The Supreme Beyond Person and Soul"; Charles Hartshorne, speaker.
Feb. 25-27. Alliance of Reformed Churches Throughout the World Holding the Presbyterian System, Western Section, Memphis, Tenn.
Feb. 25-27. Annual Ministers' Conference, Asbury Theological Seminary, Wilmore, Ky.
Feb. 27. Annual Ministers' Conference, Coe College, Cedar Rapids, Iowa; Arnold Nash, Eric L. Clitheroe, P. Hewison Pollock, speakers.
Feb. 28-March 2. Regional Conference, Lutheran Student Associations, Columbus, Ohio.
March 2. Chicago Sunday Evening Club; T. Z. Koo, speaker.
March 2. Ford Hall Forum, Boston; Helen Gahagan Douglas, speaker.
March 4-7. Interdenominational Council on Spanish-Speaking Work in the U.S.A., Annual Meeting, First Presbyterian Church, Albuquerque, N. M.
March 9-11. Second International Y.M.C.A. Conference on Membership, Grand Rapids, Mich.
March 10-12. Theological Seminary Pastors' Conference, University of Dubuque, Dubuque, Iowa.
March 10-13. National Lutheran Council Division and Commission Meeting, Chicago.
March 12-14. General Secretaries' Section, Association of Secretaries of Y.M.C.A.'s of North America, Grand Rapids, Mich.
March 27-28. American Study Commission, Lutheran World Federation, New York city.
April 6. Easter.
April 15-17. Annual Pastors' Conference, Crozer Theological Seminary, Chester, Pa.; Rolland W. Schloerb, Morton S. Enslin, speakers.
April 17-19. Minnesota State Christian Young People's Conference, Mankato.
April 19-21. United Stewardship Council, Spring Meeting, Buck Hill Falls, Pa.
April 22-25. Meeting, Provisional Committee of the World Council of Churches, Buck Hill Falls, Pa.
April 28-May 1. Wisconsin Pastors' Conference, University of Wisconsin, Madison.
April 30. General Commission on Army and Navy Chaplains, Washington, D. C.
May 27-29. Wisconsin Laymen's Conference, Green Lake.
July 17-21. Leaders' Preparatory Meeting for the World Conference of Christian Youth, Oslo, Norway.
July 22-Aug. 1. World Conference of Christian Youth, Oslo, Norway.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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Undenominational

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EDITORIAL

LENT, as observed under Constantine and possibly in the years before him, was the season when converts from paganism were instructed in the Christian faith and prepared for baptism on Easter Eve. It was also the season when Christians who had lapsed into paganism were prepared for readmission into the fellowship of Christ's church. Later the season came to be a time when people were taught that by attending church more often, by saying more prayers and giving more money, they acquired merit in the sight of God. It was this perversion by the medieval Roman Catholic Church of faith in God into trust in man's goodness for salvation that Luther, Calvin and Cranmer rightly attacked. After repudiating the penitential journeys, fastings and other outward observances promoted by that church, some Protestants discarded Lent altogether. But the Lutherans and the Anglicans did not, and even John Wesley strenuously urged that Lent be piously kept. Today it is increasingly observed by evangelical Christians. That is a good thing, providing only that the spirit of the early Christians shines through our actions. Cranmer's collaborator, who wrote the collect for Ash Wednesday as it appears in the Book of Common Prayer, understood that spirit: *Almighty and everlasting God, who hatest nothing that thou hast made and dost forgive the sins of all those who are penitent, create and make in us new and contrite hearts that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.*

First Week In Lent

Supreme Court Widens Breach in the Law

SPLITTING five to four, the Supreme Court ruled on February 10 that there is no constitutional bar to a state's use of tax funds to pay for transportation of children to Roman Catholic schools. Strong dissenting opinions were filed by Justices Rutledge, Frankfurter, Jackson and Burton. The majority rested its approval on what is known as the "child benefit theory" and on the extension of the police powers of the state. It held that New Jersey, the defendant in the case before it, had the right to extend the benefits of its general state law "to all citizens without regard to their religious belief." These benefits include transportation of children to accredited schools, parochial as well as public. Since the state uses its police power to protect children on the highways, it can extend that power to provide bus transportation as a means of protection. The minority vigorously denounced this reasoning. Justice Rutledge, speaking for the four dissenters, declared that the majority ruling "differs only in degree" from "complete establishment of religion," which is forbidden by the first amendment. He held that the logic of the majority opinion could reasonably be expanded to include the entire support of parochial schools, since transportation of pupils is in aid of such schools. Justice Rutledge pointed out that in 1930 the court upheld the use of tax funds for the purchase of textbooks for children of parochial as well as of public schools, so that this new ruling is "the second breach" in the wall raised by the Constitution between church and state. "That a third and a fourth [breach] and still others will be attempted, we may be sure," he said. An astonishing feature of the decision is that Justice Murphy, the only Roman Catholic on the court, did not disqualify himself, but participated in a decision from which his church directly benefits.

Capper Bill Would Curtail Liquor Advertising

NEALY HALF of the territory of the United States is dry by vote of the majority of the citizens living in it. But everybody in these areas is constantly exposed to solicitation to purchase liquor through advertisements carried by the press and radio. Such advertisements have the effect of urging people to break the law of these areas. Senator Arthur Capper of Kansas now proposes to put a stop to solicitation of this sort. His bill, S.265, would prohibit the transportation in interstate commerce of advertisements of alcoholic beverages. The proposal is now in the hands of the committee on interstate and foreign commerce. If it is passed by Congress, it will become illegal for

any manufacturer or seller of alcoholic beverages to send across state lines by mail or radio advertisements of such beverages or solicitations for orders. Publishers could not send and shippers, including the postal authorities, could not transport promotional material for "any spirituous, vinous, malted or other fermented liquor," or any compound containing them. The postmaster general would be instructed to issue annual bulletins giving the names "of the states in which it is unlawful to advertise or solicit orders for alcoholic beverages." Penalties are laid down for violation of the law. Believing that the consumption of alcoholic beverages should be reduced to the lowest possible point, The Christian Century (February 5, page 167) called for legislative proposals to ban liquor advertising. The problem is by nature a national problem, and can be solved only by Congress. Senator Capper has rendered a service by presenting a proposal to this end. It should now be discussed so that its adequacy to meet the problem may be determined.

Two Presidential Terms Are Enough!

TWO SEPARATE but related questions concerning the presidency are before Congress. The first is a proposed constitutional amendment to limit any incumbent to two terms (of which any part of a term during which he is filling out the term of his predecessor shall be counted as one). The other is a recommendation from President Truman, renewing a suggestion he made soon after assuming office, that the order of succession be changed by act of Congress so that, when there is no vice-president, the speaker of the House shall be next in line, and after him the president pro tem of the Senate. The anti-third-term amendment has been approved by more than a two-thirds majority of the House and is under consideration by a committee of the Senate. If passed by the Senate, it must be approved by three-fourths of the states in order to become a part of the Constitution. Many Democrats oppose this amendment on the ground that it is "a slap at Roosevelt." They might rather reflect that, if adopted, it will permanently enshrine the late President in a position of unique eminence as the only man in American history, past or future, to hold the office of chief executive for more than eight years. But the question at issue ought not to be decided on the ground of attitudes toward Mr. Roosevelt, whether of criticism or admiration. The sound and valid reason for limiting presidential tenure is that the tremendous increase in the power of a President, which grows with every year he spends in office, puts into his hands the means of perpetuating his tenure as long as he pleases unless there is a constitutional limit. A single term of six or seven years might be better, but a limit to two four-year terms is the best that is politically possible. The suggested change in the order of succession is a reminder that, during nearly 25 of its 158 years, the United States has been without a vice-president, and that seven of its thirty-two Presidents died in office. Mr. Truman's recommendation has merit, but his arguments for it are questionable. He thinks the secretary of state should not be first in line after the vice-president, as at present, because that gives the President power to name his own successor. But he himself was named by his predecessor. Leaving the succession as it is at least assures the continuance in office of the party that won the election, which is as it should be.

Marshall Performs As Expected

IN HIS FIRST regular press conference, Secretary of State Marshall scuttled hopes for early consideration of disarmament and advocated the establishment of universal military training. This is what might have been expected. This paper declared when he was named that "the Marshall appointment strengthens the probability that some form of universal conscription will be fastened on this country" (January 22, page 102). Now that he has come into the open, it is clear that the secretary of state is still a general, incapable of understanding the history of nations in other terms than those of warfare or of administering his office except as an adjunct to high military strategy. That the foreign policy of the United States should be placed in his hands at this juncture is a misfortune which is likely to lead to catastrophe unless the public and the Congress awaken to our peril. The American Federation of Labor rendered a signal service by its condemnation of military training about the time Secretary Marshall commended it. Now the Senate must make clear to him that this country has no intention of driving down the road to militarism. That body could have saved itself considerable trouble if it had scrutinized the Marshall appointment with care instead of rushing its endorsement through in a burst of sophomoric flag-waving. Now it must disabuse the secretary of the idea, which he has apparently acquired from President Truman, that he has a completely free hand in determining our foreign relations. That is not true. Treaties have the force of law, under our Constitution, and we have a compact with the fifty member nations of the United Nations "to save succeeding generations from the scourge of war . . . to live together in peace with one another as good neighbors . . . to maintain international peace and security." Massive armaments and universal military training contribute nothing to that end.

Lilienthal Defines Democracy

IT WAS to be expected that the Senate would take its time in confirming the President's appointments to the atomic energy commission. The chairmanship of that body is the most important technical post in the world. David Lilienthal, former chairman of the TVA, is qualified for this post by conviction as well as experience. The Christian Century for July 4, 1945, carried an article of his entitled, "Research Has a Moral Responsibility," in which he said: "The purpose [of research] must be a moral, an ethical one. . . . Research must have a 'soul.' Intelligence is not enough without a spiritual and human purpose." These words, published two weeks before atomic energy was first used in the Los Alamos experimental bomb, carry increased significance today. A major function of the atomic development authority will be to further research

in the peacetime use of the most promising as well as most terrible form of energy so far unleashed on this planet. Mr. Lilienthal's convictions are a guarantee that he will use his position in the interests of democracy. He demonstrated those convictions once again during a grueling week of hearings. Senator McKellar, whom Lilienthal had repeatedly rebuffed when he sought to make the TVA payroll a patronage racket for the Crump machine, persistently tried to pin the Communist label on the former TVA head. Finally he asked Lilienthal for his views on "the Communist doctrine." He got his answer at once. "Traditionally, democracy has been an affirmative doctrine rather than a negative one," said Lilienthal. "I believe, and I so conceive the Constitution of the United States to rest upon—as does religion—the fundamental proposition of the integrity of the individual; and that all government and all private institutions must be designed to promote and protect and defend the integrity and dignity of the individual; that is the meaning of the Constitution and of the Bill of Rights, as it is essentially the meaning of religion. Any form of government . . . which makes men means rather than ends, which exalts the state or any other institution above the importance of men, which places arbitrary power over men as a fundamental tenet of government . . . is contrary to that conception and therefore I am deeply opposed to it. The Communistic philosophy and the Communistic form of government fall within that category. . . . The fundamental tenet of Communism is that the state is an end in itself and that therefore the powers which the state exercises over the individual are without any ethical standards to limit them. That I deeply disbelieve."

Protestant Cooperation Provides Films

A LETTER from a reader suggesting that this magazine print lists of 16 mm. films suitable for church use prompts us to call attention to a venture in which the Protestant churches of this country are cooperating to their very great benefit. We refer, of course, to the Religious Film Association, which, set up by the churches only a few years ago, has already proved invaluable to users of visual aid materials. Under the direction of William L. Rogers, the association acts as a clearinghouse for all materials in the field of visual education, and issues a comprehensive catalogue which carries evaluations of those materials prepared by a committee of experts. It has access to the various commercial lists of films, slides and filmstrips, as well as to denominational films, the Y.M.C.A. collections and such excellent privately produced materials as those of the British Film Association, the Harmon Foundation and Cathedral Films. Local churches or church organizations may order the films they wish to show from their nearest denominational bookstores, which act as depositories for the association. There is no need to search through the lists of unevaluated materials in the catalogues which commercial firms and organizations supply to owners of projectors. For a small service charge, local groups wishing to take advantage of the benefits which interdenominational unity has achieved may obtain the catalogue, which tells them just what to expect from each film, from the Religious Film Association, 45 Astor Place, New York city, or from their denominational bookstores. Here is one field in which Protestant cooperation has produced tangible results.

Religious Liberty Limited in New Italian Regime

WHAT kind of religious liberty, and how much, can be expected to emerge in the new Italian constitution? Allied sponsorship has made possible the formation of the new government, and the Allied powers have some measure of responsibility for the issue insofar as it involves the fundamental civil and religious liberties to which they profess such devotion. Italian Protestants are not happy about the outlook. Under Mussolini's rule, and especially after his concordat and treaty with the Vatican, they were under legal and administrative restrictions growing out of the fact that, in spite of occasional spats between *il duce* and the pope, the Roman Catholic Church remained the official state church. A letter from a Waldensian professor in the Polytechnic Institute of Milan indicates some of the misgivings concerning the new instrument that are widely shared. He says:

> As to the likelihood of seeing a real freedom of religion enacted by the new republican constitution of Italy, little hope is left for such a development. All that has happened has confirmed our fears. The representatives of the Christian Democrats are trying to stuff the constitution with as much Vatican doctrine and canon law as they can. . . . Three major issues involving religious freedom have so far been discussed [by the drafting commissions]: (1) Divorce has been rejected; marriage has been declared indissoluble. The article seems to be taken from a Roman Catholic textbook of ethics. (2) Roman Catholic religious teaching is to be enforced in all schools under the protection of the state. That was the goal of the Christian Democrats. The Socialist representative stated that "to recognize the teaching of the Roman Catholic religion and to forbid the teaching of other confessions means to violate the fundamental principle of equality which the new constitution must proclaim." (3) In discussing the relations between church and state, the commission is unanimous in its wish "not to trouble in any way the religious peace in Italy." Does this mean that the Lateran pacts must become part of the constitution? If it should be so, it would be difficult to imagine how Italy could pretend that she has fulfilled the obligations of the peace treaty to insure to every person the fundamental liberties, including freedom of religion (that is, equality of all creeds before the law) inside her boundaries.

The difficulty, of course, is that the Roman Catholic concept of religious liberty does not include "equality of all creeds before the law" in states where majority public sentiment and the strength of the church make it possible to get favored treatment.

Ohio Church Discovers the Parable of the Talents

QUOTING the parable of the talents as precedent for his plan, the minister of a Presbyterian church in Ohio distributed one hundred $10 bills at his morning service, with the understanding that each taker should use the money in some profitable enterprise and return it "with the increase" on a set day five months later. The

profits are to finance necessary repairs on the church building. To criticize this project would be to fly point-blank in the face of Scripture. Besides, it has good publicity value—as proved by the fact that it got space in the metropolitan press—and it will elicit from the members an amount of work more than commensurate with the amount of money that was furnished to them. That will be good for them and for the church. But for a self-addressed postal card we will undertake to send to any interested person the central idea of a still better plan, based on the same text. On second thought, we might as well give it here and now. If this minister, or any minister, will make plain to his people the full meaning of the parable of the talents, and will convince them of its truth and importance, the immediate result will be the investment of much more than $10 per capita in the Lord's business. Everybody has $10. Most Christians have a great deal more than that in tangible assets, not to mention their resources of health, ability and opportunity, which, the parable says, also belong to God. The ancient Hebrew Scriptures say the same thing: "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." The individual who has custody of any part of these things is in precisely the same position as the man who took one of those $10 bills, only on a larger scale and for a longer time. He is a trustee. That is the meaning of that much abused word, "stewardship." The Ohio plan will prove good if, instead of whittling down responsibility to a miniature scale, it serves to illustrate and dramatize the larger truth and to bring it to bear on a specific situation.

Lutherans Break Japanese Unity

WORD REACHES us from Japan that on January 22-24 the Lutheran Church in that country "voted unanimously to re-establish the church," by which it meant its own church. This action will be regretted not only by other Protestants but also by many Lutherans. Before and during the war, thirteen denominations united to form the Kyodan or united Church of Christ in Japan. The Lutherans were included. But the pressure of the denominational system was not easily thrown off. It was exerted sometimes by the manner in which relief was distributed and at other times by the re-creation of old ties with America. The United Lutheran missionary society adopted a policy of hands off, and left the decision to the Japanese. But other forces were at work, including, it is said, chaplains of some less cooperative Lutheran bodies. They persuaded the Lutheran convention to "interpret the Kyodan as a federation of the churches and not the church founded upon the same united faith." This was a purely gratuitous and unfounded assertion. The Kyodan is organized as a church. It confesses that Jesus Christ is its head. It does not have a formal creed, and it especially does not accept the creedal statement desired by some Lutherans. Formulation in detail of the basis of belief of the united church had been considered, but had been postponed until a more propitious time when the church should be confronted by less pressing claims upon its time and energy and when its members had learned to know one another in Christian fellowship. Now the lack of a creedal statement is taken as the occasion for re-creation of the anachronism of another denominational structure in Japan, just as the adoption of a creed which did not happen to suit might, under other circumstances, have been taken as the excuse for a similar schismatic move. An unfortunate angle of the development is the fact that the theological seminary of the united church will now presumably be forced out of the Lutheran buildings in which it has been housed. We hope the United Lutheran Church in this country will decide not to permit its funds to be used in this revival of sectarianism.

New Life in the Seminaries

NEW LIFE is stirring in the theological seminaries of Protestantism. The old patterns of ministerial education are dissolving and new patterns are in process of taking form. The churches should be informed of this development for they have a vital interest in the training of the ministry. In a vague way the enlightened laity of the churches have long sensed the need of a more adequate ministry than the seminaries were producing. Their feeling was not without justification, though it was often expressed with an impatience not sufficiently tempered by an understanding of the true explanation of the deficiency.

In Protestantism, the respect paid to the minister is not due to any sacerdotal status, but to his training. He is set apart by the church to study and learn, and is ordained by the church to lead, instruct and guide the people. The church founds its theological seminaries and supports them in order to provide a ministry competent to do this. The laity should have a continuing and active awareness of what is going on in their seminaries.

It will be accepted, then, as good news that the seminaries themselves are coming alive to the great need of a comprehensive reorientation. Such a reorientation is taking the form of a specific movement (1) under the banner of the emerging aspiration for a united Protestantism, (2) for the rediscovery of the positive Christian gospel (3) which can be proclaimed with apostolic and prophetic power to the secularized paganism of the modern world.

Theological education is beginning to emerge from a long period of confusion and diversion. Like the church itself, it has had to reckon with a revolutionary change in the intellectual climate of its environing society. This climatic change has been felt more keenly in the seminaries than anywhere else. Modern scholarship has opened up vast fields of new knowledge. The scientific view of the world, the historical understanding of the Bible and the psychological study of man set new problems for the theological student and teacher. These problems were met by the seminaries in two different ways.

In one type of institution, the attempt was made to solve such problems by the principle of "adjustment." The Christian faith must "adjust" itself to the new learning

This reaction produced a kind of negativism in the seminary mind which could not be altogether concealed under the guise of "liberalism" by which it desired to be known. The positive note of the Christian gospel was toned down by ministers trained in this atmosphere and, naturally, the churches in which they ministered tended to reflect this negativism.

In the other type of seminary, the traditional pattern of theological training was hardly affected. Such institutions shrank from the new learning and carried on in virtual isolation from it. The result was that they produced ministers who were out of touch with the prevailing mentality of the time. Their "conservatism" took the form of a fixed stereotype, remote, dogmatic and opaque. It was positive, but seemed irrevelant. Ministers so trained could assert Christian truth but could not interpret it.

In the "liberal" seminaries there developed an actual distaste for the more fundamental disciplines, such as theology and church history. Even biblical study lost its attraction or was shrunk to a study of the life of Jesus and his teachings. Other studies were introduced into the curriculum which were more attractive because they seemed more contemporaneous and therefore more practical. Classes in religious education, religious drama, pastoral counseling, the techniques of church administration, and the art of radio speaking tended to displace the more rigorous discipline of theological education. Theology itself was overshadowed by the philosophy of religion and the psychology of religion. Throughout the whole curriculum the word "religion" became a substitute for and interchangeable with "Christianity."

Against this background the laity of the churches will be interested to learn that a movement is developing in the seminaries themselves—both "liberal" and "conservative"—which takes the Christian faith and the Christian task with a new and radical seriousness. It is a movement of thought which transcends both the liberal reaction of adjustment to modern culture and conservative reaction of isolation from it. It can be fairly said that modern knowledge has stimulated Christian theology to rediscover the Christian gospel. This is particularly true of the modern historical knowledge of the New Testament, which at first seemed to rob Christian faith of its profound meanings and left it at best as hardly more than a moralistic "way of life." Many teachers in the seminaries now gratefully confess that their new knowledge of the New Testament has uncovered the ageless Christian gospel which now presents itself with an ageless relevancy and power.

As a symbol and expression of this theological development, we wish to direct attention to an organized activity which goes by the name of "the Interseminary Movement." This organization, closely affiliated with the Student Christian Movement, has been marked through its sixty-five years by three successive dominant purposes: at its beginning, the enlisting of seminary students in foreign missions as a life vocation; later, the recruiting of undergraduate college students for the Christian ministry; and now, the orientation of theological seminaries, including both students and teachers, in the ecumenical aspiration for a united church. In this its latest phase it has the blessing of the American section of the World Council of Churches.

Next June, at Miami University, Oxford, Ohio, a conference of 1,000 student delegates from 125 seminaries in the United States and Canada, representing all denominations, will gather for a full week of prayerful study and consideration of the crisis in which a divided Protestantism now stands in relation to the secular culture of our time. This is the supreme issue that Protestantism now faces, and the failure of the theological seminaries, both liberal and conservative, during the past generation, to face it with the boldness of Christian faith is the ultimate diagnosis of the inadequacy and ineptness of the Protestant ministry.

It may not at once be apparent how deep-going is the issue as thus formulated by these students and their teacher-sponsors. Nor how its honest facing will have such profound effects upon theological training as we are asserting. But any doubt on this score will be cleared up by four books which have been written in preparation for the June conference. That event will be the focus of extraordinary collective preparation. These books are now circulating in every theological school in North America.* They were written in collaboration by thirty-four of the most eminent theological scholars. Students and instructors are now reading them. Classes are being formed in many seminaries, led by inspiring teachers, for the study of these four volumes. From such classes the delegates to the conference will no doubt be chosen. Thus the conference will be composed of young men and selected teachers who have had advance preparation in the issues which will receive intensive study at Oxford.

It requires some editorial effort to resist an attempt to tell our readers what these books contain. But space limitation makes this impracticable. However, the titles in themselves will kindle anyone's imagination: *The Challenge of Our Culture; The Church and Organized Movements; The Gospel, the Church and the World; Toward World-wide Christianity.* A searchlight more brilliant and revealing than any writing known to us is focused in these books upon the inner character of modern life. The pagan secularism of Western and particularly American society is brought to light as a surgeon uncovers the seat of a disease. Its causes are diagnosed, its effects in social and personal life are analyzed. Modern man is lost, these writers say, and lost in a sense more profound than in any epoch since the beginning of the Christian era. He is like the prodigal son who wandered into a far country believing that he could find happiness and security by throwing off the loyalties and disciplines of his father's house. Dazzled by the glittering apparatus which technology has put in his hands, modern man has wasted his spiritual inheritance and is now in the stage of disillusionment as he begins to come to himself.

An enlightened Christian cannnot contemplate this scene of spiritual wastage and disillusion without being thrown back upon the question, What has Christianity to say to such a society? The writers of these books undertake to answer this question. It is not a simple answer. A simple answer would be opaque to the modern mind, and it would be opaque to the preacher who offered it unless his answer was so integral to the whole body of his knowl-

*Published by Harpers, the books are, of course, available to the public. Price $1.50 per volume.

edge that he could interpret and defend it from many angles.

These writers have not themselves gone far enough in their studies to reach full agreement. There are differences among them—wholesome differences. The reader must not assume that theology can suddenly emerge from its long period of confusion and diversion with an agreed answer to so vastly complicated a question. But underlying their various expositions there is one basic presupposition upon which all are agreed, namely, that the Christian faith carries within itself the answer that the world needs for its redemption; that the validity and relevance of the Christian gospel are not dependent upon philosophy, or psychology, or sociology, or science in any form; but that this gospel stands on its own feet as the revelation of the nature and purpose of God in Jesus Christ.

This is a new note in theological thinking, especially in the so-called "liberal" seminaries. It has the immediate effect of ranging the Christian faith on one side and the "world"—including its culture—on the other. The idea that the Christian faith must politely be "adjusted" to modern culture is summarily rejected. The Christian task is nothing less than to save modern culture from itself. It is not a simple formula that is required; nothing less than a new kind of theological education will be sufficient.

These eminent theologians are thus calling their students and seminaries home from the far country where they have been wandering for more than a generation. They are no longer under the illusion that science and modern enlightenment are leading mankind toward the fulfillment of its hopes and ideals. They no longer stand in awe of modern culture. Rather they see in it a startling challenge to the Christian faith and, in turn, they boldly challenge its paganism with the Christian gospel.

This whole movement of theological thought, dramatized and symbolized by the Interseminary Movement, is going on under the banner of Christian unity. It transcends sectarianism and frees those who share in it from the grip of sectarianism. It sees the gospel as something too large and free for our petty denominationalism, just as it sees the modern world as a magnitude so massive and formidable that only a united church can hope to win it with the gospel. The seminaries have been none too quick at sensing the significance and the imperative of the ecumenical aspiration. They have been all too conscious of their respective denominational traditions and of the assumed necessity to produce ministers who would sustain and feed denominational morale. With notable exceptions, it must be said that the seminaries have actually had a retarding influence upon the ecumenical movement.

It is understandable that this should be so, because as institutions, the large majority of them depend upon their denominations for their existence. Moreover, in the founding of a theological school it was often assumed that it should be constituted as a snug little colony of teachers and students more or less detached from the main stream of cultural life and altogether removed from any near proximity to similar schools of other denominations. This had not only psychological but theological consequences in the narrowing of the young minister's horizon. In this relative isolation he had not come up against the culture of his time as it is concentrated in the universities, nor was he exposed to the scholarship and fellowship of teachers and students of other denominations.

The new life that is now stirring in the seminaries, quickened by the emerging vision of a united church, will surely lead to a re-examination of the whole concept of theological training in denominational seminaries. Just as Protestantism is wasting vast sums of money—and much else besides money—on the upkeep of three or four times as many local churches as it needs, so likewise it is wasting its substance on three or four times as many theological schools as it needs. With the emerging of an ecumenical theology such as is now in the making, there can be no defense for the continued existence of the isolated denominational seminary. The attention of the churches, and especially of the laity, should be sharply called to the situation which, largely through inertia and thoughtlessness, they have too long allowed to exist.

In the ecumenical theology which the ecumenical vision is now creatively bringing forth, a theology which transcends all our sectarian theologies, lies the hope of the church for a more adequate ministry. A ministry trained in the spirit of the eminent theologians who have written the four books to which we have referred, will come to the churches with a message of apostolic and prophetic authority such as both the church and the world are waiting to hear. A new ministry is in the making, with a new-old theology of positive Christian convictions. And with such a ministry we may expect a new church to arise, a church competent to speak to this age the one Name that is able to redeem its lost soul.

VERSE

To One More Spring

INTO the crucible of time
From burdened arms
We cast the years,
And creep—
Empty and wise—
Into the all-pervading night,
To find the stars again
And lift the chalice up,
And drink . . .
Breathless and deep,
To one more spring.

JOSEPHINE LECKENBY.

To Seekers

WHO SEEKS to fashion out of words
Blue blending waves, a sudden sail,
The proud perennial grace of birds,
Or bright fragility of hail,
Must wait till his attentive ears
Have caught each syllable that comes
From thirst provoked by salt of tears,
And hunger daily teased from crumbs.

JOHN RICHARD MORELAND.

The One Great Church

By Joseph Fort Newton

HEAR NOW a story for our encouragement. In these days, if anyone has anything hopeful to tell he ought to tell it, because we are confused and bewildered and may easily sink into dismay, if not cynicism, not knowing where we are or what may happen next. It is a story of the church, of what is going on under the surface, of a vast tide of aspiration and achievement lifting us into a higher unity of things which differ, opening a door of opportunity and prophecy.

While the story here told, in which many scattered facts are pieced together, is not a fairy story, one is reminded of an old, old tale in *The Thousand and One Nights*. One of the heroes had a magic tent so tiny that it could be folded in the hollow of his hand. Yet, when released, it spread out far and wide, forming a canopy of protection for the whole city. Religious faith is like that magic tent. It can be compressed to fit the needs of a small group, or even a single soul, but when it is set free it expands into a network of faiths, feelings, hopes, laws, ideals, insights and influences, making a shelter for all the holy things of life, giving it both stability and sanctity.

Stronger than Steel

At first this web of invisible, imponderable forces seems tenuous and fragile, a mere wisp of fancy; but it is in fact stronger than steel. Goodness is tough; it is next to impossible to destroy it. Without it, life is trivial, tragic, terrifying, as we have seen with our own eyes in this generation. Without it, human life rots, stinks, falls to pieces; laws are ropes of sand, bolts and bars offer no security, nothing is safe; our days ebb away in cruelty and futility. With it, life has dignity and meaning, mystery and music.

The church exists to keep, to cultivate, and above all to release this intangible spirit which is at once redeeming and consecrating. By the church is here meant not any one church as churches are, but the church of every name and rite, the One Great Church of the Spirit, which includes all our churches. Many of those churches are small, but some of them are spiritually influential to an enormous degree, out of all proportion to their numbers; for example, the Society of Friends, the story of which is one of the miracles of history.

John Woolman, a saint of the Friends, speaks of "a principle placed in the human mind which in different places and ages hath had different names; it is, however, pure and proceeds from God. It is deep and inward, confined to no forms of religion nor excluded from any, when the heart stands in perfect sincerity. In whomsoever this takes root and grows, they become brethren."

As a young minister I made a great discovery which has guided all my life. It kindled a searchlight in my soul. It became a profound conviction with me that all the seekers, finders and servers of God are one, united in heart, however they may differ on the surface. At bottom they are one fellowship, holding a "like precious faith," as the Bible tells us. All are trying to speak the same truth, each with his own accent and emphasis. All are doing the same work—seeking to lift man out of the mire and materialism into the higher air of God, and detain him there until his eyes are cleansed. Out of the mists of misunderstanding and the fogs of prejudice this mighty fact is emerging, that the lovers of God and the followers of Christ are One Church.

The Marvel of Our Age

The greatest marvel of our age is not radium, nor radio, nor radar, nor atomic energy, but the emerging oneness of the spiritual community. In the words so beloved by Wesley, we are saying, "Is thine heart right, as my heart is with thy heart? If it be, give me thine hand!" Thus we are learning to live and help live, to think and let think, and to do together what none can do alone. Thus, too, we have a vast urge and endeavor, like a groundswell, toward a new dimension of fellowship—unity, not uniformity; unity of spirit, of purpose, of work and witness; toward cooperation without compromise.

Some time ago Canon Theodore Wedel, warden of the College of Preachers in the capital of the nation, gave us a noble little book, *The Coming Great Church*. He did not tell the story I am trying to tell here, but he did tell us an interesting fact about himself. He was brought up in one of the smaller branches of the Mennonite Church. Let us hope that the canon will some day tell in detail of his pilgrimage from the little Mennonite Church to the great Cathedral; it would be a fascinating story. As he looks back to the days gone by, he remembers with special affection the communion service, observed four times a year. But they prepared for those services by reading the Bible, by meditation, by prayer together and alone. When the hour came the simple ceremony had in it an awesome beauty, something which nourished the roots of faith and goodness in the people's hearts. So it was in the little Baptist church in which I grew up down south. In spite of its dark and thunderous theology, it had a vital fellowship, intimate, warm, winsome. Memories of those days haunt my heart and heal it.

The Church in the Roman World

Let us remember that the early Christian church was a little church, too—a house-to-house church. It had no stately buildings, no ornate liturgy. It met on the Lord's Day, sang hymns, and celebrated the Supper of the Lord, a festival of his living presence. It was a center of light in the decaying Roman world. It was "incredibly happy"; it had an intrepid faith, a death-defying hope, a new and haunting kind of goodness like a breath of springtime in winter. It swept swiftly through the empire along the great Roman roads. The empire—old,

crumbling, doomed by its own dry rot—became alarmed. It regarded the church as a subversive group. Such indeed it was: it refused to join in emperor-worship; it rejected the old statism, which has returned to plague our day.

The Great Church Emerges

The empire decided to stamp out the Christian church. There followed a series of persecutions, the most frightful ever endured by any group up to that time. In our age, of course, we have more savage forms of brutality, new techniques of torture, new methods of mass-murder to exterminate whole races. The church was hunted, hounded, harassed; its martyrs were many and heroic. Some of us have wandered through the dim passages of the catacombs near Rome, the vast hidden city in which the church took refuge, the Christian underground. There one sees the tiny bunks in which the Christians slept, and their altars of worship. Tormented but undefeated, the church withstood the might of Rome, and lived.

This was the "tunnel period" in the history of the church. Records are scanty and scrappy. All that we know is that when the church emerged from the shadows, the little churches had been woven and welded into a Great Church, compact, imposing, powerful. It was an authoritarian church. It had to be. The world situation demanded some form of unity as the empire crumbled. Few people in those days could read or write, and the church taught by symbols, pictures, sacraments—a feat of education never surpassed. At last, when the empire reeled to its fall, the Christian church gave the world the only unity it had, held it together, and actually saved civilization. It salvaged classic culture. It gave guidance and hope to a world that was not hopeless but unhopeful.

All through the dark ages which followed the Great Church stood, a tower of light. In the end the Great Church began to crumble and weaken. There was schism within. In the year 1000 the Eastern Church fell away. Later came the Reformation, a fissure dividing the Christian world like a geological cataclysm. The Great Church was partly broken down into the little churches again, churches of many names and rites. Also, one after another the forces were released that created the modern world—the revival of learning, the rise of nationalism, the industrial revolution, the advent of science. It was a new world, but, alas, it had a broken and divided church.

The Work of the Little Churches

The little churches were active and alive, tireless in their labors. They worked separately, doing little or nothing together. Oh dear no; each might have been toiling on a different planet. Not until as late as 1908 did they begin to cooperate, for in that year the Federal Council of the Churches of Christ in America was formed in Philadelphia, cautiously and with many safeguards. The labors of the churches were duplicated and overlapped, but they were indefatigable in their missionary enterprise, and carried the gospel to the ends of the earth—ahead of the airplane. They built not only churches, but schools, colleges and hospitals. Our boys were amazed when on the islands of the south Pacific they met gentlehearted Christian natives ready to help them in need—like the "Fuzzy-Wuzzies" in New Guinea, named for their queer hair-do. The little churches had been there first.

The greatest advance of the church in its whole history was between 1813 and 1914, a vast, far-ramifying expansion. Such was the great work of the little churches. Indeed, the churches had been so busy pushing back the Christian frontier in China, in Japan, in Africa, in India, that they did not hear the rumble of subterranean fires and forces underneath the surface of the modern world. Then, suddenly, came the explosion of the First World War. The land of Luther, the land of Wesley, the land of Joan of Arc were grappling at each other's throats in an ecumenical disaster. No wonder the church was stunned, almost stupified. Something had gone tragically wrong on the home front. Christian strategy changed; an ecumenical movement was formed to meet an ecumenical calamity!

Lifting Skies and Lengthening Vistas

As soon as the smoke of battle had lifted, in spite of spiritual fatigue and the blurred cynicism of the hour there began a series of world councils of the churches, such as had not been held for centuries. Simultaneously, spontaneously, moved by a profound impulse, the churches began to come together, seeking a new reach and range of fellowship; drawn together, jammed together by the need of the world and the hunger of the Christian heart. It was magnificent and moving. New doors of understanding were opened, new windows of insight, and the church was marching under lifting skies into lengthening vistas.

The first conference was held at Geneva in 1920; a second on Life and Work at Stockholm five years later; a third on Faith and Order at Lausanne in 1927; and the next year came a memorable meeting in Jerusalem, the old gray city which for ages has been an altar of prayer and praise and prophecy. Two meetings were held in 1937. One was at Oxford, never to be forgotten for the communion service in St. Mary's Church, a glorious Gothic structure with haunting memories and mellow associations. There the Archbishop of Canterbury celebrated the holy communion, inviting the men of all churches to unite in the sacrament. Some of us had dreamed of such a scene, but we had not hoped to live to see it.

At Edinburgh, the same year, the Life and Work and the Faith and Order movements were blended and a World Council of Churches set in process of formation. Christian people were discovering their basic unity and giving it outward and visible shape. No one was asked to give up anything; all were asked to bring everything they loved—their traditions, their old and sweet customs, their distinctive insights and forms of worship—into a common fellowship; it was a unity upon a new basis. It was called the "Ecumenical Movement." The word was new. It meant "universal," or "world-wide," and all churches found in it "overtones of prophecy as well as of memory," in contrast to "catholic," which, oddly enough, had become limited by some prefix. A

new word was needed to describe a new spirit and fact, a coming together of Christian people for which there was no parallel in times past, a mighty commonwealth of the followers of Christ.

In 1938 a conference was held in Madras, India, owing to the advance made there toward unity; and a final meeting came together at Amsterdam just before the Second World War. In the same year (1939) the constitution of the World Council of Churches was drawn up and signed in Holland—a document which may mean more for the future of humanity than the Charter of the United Nations. The nations may not stay united. Their organization is less an organism than a contraption which may come unstuck any day. But while the nations are trying to come together—hesitantly, with many reservations, many fears and suspicions—the Christian churches *are* coming together, and having once clasped hands they will never let go; they will work together in faith, freedom and fellowship. Once again the church may save civilization.

Out of this wider and deeper fellowship—creative, comprehensive, and compassionate in its service of human need, both physical and religious—will come a profound renewal of the spiritual life, without which civilization may end in materialism and futility, as has happened in other ages. Secularism is bankrupt, sectarianism is a sacrilege, science is suspect—its cult of magic cannot save us from disintegration and disaster. Only the vital mind, the spiritual mind, the magnanimous heart, the merciful and skillful hand can take our wild and crumbling world and reshape it after a new pattern. At the very time when the secular world was slipping back toward the abyss, the church, in spite of incredible difficulties, made its greatest advance—an "advance through storm," as one of its historians describes it, the meaning of which no one can yet measure.

Such, in swift survey, is the story of the greatest fact of our generation—a deep current underflowing our crisis and confusion. At least it shows us that the church, so far from jogging along in horse and buggy when the world has television and rides in jet-propelled planes, is not asleep, but awake and alive to the issues and desperate dangers of our atomic age. Already the sectarian walls have been so breached as to allow a tourist elephant to pass through, with baggage. The One Great Church is at our door; it rests on the thoughts of our hearts whether we learn to live in its faith and fellowship. What Longfellow wrote of a famous preacher years ago can now be written of the church of many names and rites:

> He studied still with deep research
> To build a universal church,
> Lofty as the love of God
> And ample as the needs of man.

British Influence in India

By Paul David Devanandan

BRITAIN'S impact on India during a century and a half of overlordship has been manifold and far-reaching. Whether it has had good results or bad is another question. Culture contacts are always difficult to appraise, and certainly an Indian and a Briton would appraise differently the long interrelation between their two countries. For while East and West meet on the stage of history, their spiritual points of view are widely at variance. And in this case the fact that Britain ruled over India has left a certain resentment in the people of the subject country. But now that India stands on the threshold of independence, perhaps one of her sons may try to evaluate Britain's influence on her.

I

Many Indians would contend that British contact has been like a strong irritant which finally succeeded in rousing the dormant soul of ancient India to fresh vigor; that the abounding life of India today is a renewed manifestation of energy from within, not the consequence of what has been transfused into us from without. This is not altogether true, of course. Britain has made positive contributions to India during these 150 years. Obviously they were the attempts of a well meaning foreign government to do the best it could for another people according to its own lights. Chief among these benefits should be placed facilities for transport, education—and English education in particular—the idea of representative responsibility and parliamentary democracy, and finally that general sense of security and peace which gave the whole country a long period of comparative quiet.

But all these external benefits had their spiritual consequences; for in order to take advantage of them Indians had to revise radically some of the fundamentals of their religious belief and social theory. This process has stretched over many decades. Each succeeding generation reacted in a new way. So the total response of India today to its century and a half of British connection is an amalgam of four successive reactions: the call for reformation and change characteristic of the age of Ram Mohan Roy; the plea for reconciliation and synthesis voiced by G. K. Gokhale in his day; the mission of revival and restatement which M. K. Gandhi has been carrying on until recent times; and the cry of open revolt and repudiation of which Jawaharlal Nehru is today the mouthpiece.

We begin then with Ram Mohan Roy (1772-1833). He was a giant intellect, steeped in the lore of Hindu scriptures and Mohammedan classics. But he saw in English culture and customs superior values. Ram Mohan advocated drastic social reform, and pointed to English education as the prime agency in lifting the rising generation of Indian youth to a higher plane of thought and action.

The Brahmo Samaj which he founded brought together a militant group of ardent social reformers. The assault made by the Samaj on the Hindu caste system has led, over the years, to a good deal of change in the ordering of Hindu society. The outcaste and the low-caste Hindu are no longer the docile and submissive creatures they were in the days of Ram Mohan. The social legislation enacted during the brief years the provinces enjoyed autonomy might well be regarded as a fair sample of what can be expected in the days to come. Social reform on a nation-wide scale is just beginning, and the outlook is for a veritable revolution.

G. K. Gokhale (1866-1915) and his generation did not deny the need for reform. But they claimed that the old order for which India stood could be reconciled with the new temper represented by Britain. What was needed, they thought, was not a reshaping of the old ways according to the pattern of the foreigner, but a fitting in of the patterns of ancient India with the new ideals of England, a reconciling synthesis by which modern India might be brought into being.

During this period India assimilated a great deal of English culture. It also made rapid progress in the economic field. The period saw the beginning of commercial enterprise initiated and directed by Indian capital. Opportunities for technical education were made use of, and the number of students going abroad to British universities for higher studies increased. It was generally assumed that India would eventually develop a democratic form of government and in course of time would form part of the British empire as yet another dominion.

II

The prospect seemed pleasing, until it became appallingly clear that other dominions in the empire did not view Indians as compeers and equals. The last days of Gokhale were embittered by this shattering discovery. What happened in the outposts of the empire set people in India thinking. The hope of reconciliation, of a synthesis of cultures, which was the dream of Gokhale's contemporaries, became a nightmare to the succeeding generation. And Mahatma Gandhi was its spokesman.

At the age of 24, Gandhi went in 1893 as a consulting lawyer to South Africa, and stayed to carry on a determined campaign against the discriminatory legislation which denied Indian settlers equal rights. When at last he returned home, it was with the conviction that there could be no reconciliation so long as Britain was unwilling to regard India as an equal partner in the commonwealth. What then? India must command the respect of Britain and the Western world. By supreme effort she should revive her pristine glory and stake her claim not merely to equality, but to superiority. After all, Gandhi argued, British culture rested on material advancement and organized physical force. From the higher standpoint of spiritual progress and organized soul force, India was the superior. Obviously, these were irreconcilables; matter and spirit, body and soul are mutually contradictory. To reform the one with reference to the other, as Ram Mohan Roy advocated, was impossible; much less was it possible to reconcile them in a new synthesis, as Gokhale desired to do. Only a display of the superiority of India's spiritual strength pitted against Britain's vaunted physical prowess would command the admiration of the world and compel it to recognize in India an equal. So Gandhi reasoned as he set about promoting a revival, a mass revival.

The center of reaction in this period shifts from the city to the village; not the educated few alone, but the unlettered, the "inarticulate masses," were to be organized. Gandhi insisted on reviving Indian village industries, in particular spinning and weaving, and made the *charka* or spinning wheel the symbol of his movement. His propaganda strongly assailed the old social order. It gave the underprivileged outcaste and the long subject low-caste Hindu a new sense of self-esteem, claimed equal rights for women, and questioned old group loyalties based on caste laws. It filled caste Hindus with alarm and caused the orthodox to raise violent objections.

III

In the early days of the struggle the technique of nonviolence and passive resistance advocated by Gandhi created a great impression, both on Britain and in the world at large. It helped wrest a number of concessions from the British overlords. The steady growth toward responsible government, initiated by the Reforms Act of 1917, reached a significant stage in 1937 when the eleven provinces in British India acquired autonomy. Even the native states under the more or less autocratic rule of the rajahs began to set up popular governments of a sort, for they were compelled to take account of the new democratic consciousness. But the Gandhean formula of passive resistance began to wear thin; not infrequently it gave way to undisguised violence.

Several factors have contributed to the alienation of India from Britain in the past six years. In all this century and a half of British connection there never was a time when feeling ran so high as then. The deadlock persisted right through the war, in spite of many efforts on the part of both Indian nationalists and British leaders to effect a compromise.

The spokesman of this age is 58-year-old Jawaharlal Nehru, and he has said some harsh and puzzling things. One word is frequently on his lips: "revolt." To Nehru's way of thinking the breach is not only between India and Britain; it is between East and West. He sees no hope that the Western powers will relinquish their policy of imperialism, and he traces all imperialism to the racial pride and cultural arrogance of these ruling powers. Indeed he believes that the stronger nations of the West will presently join forces in an attempt to bring all the weaker peoples of the East and of Africa under subjection, not with a view to the good of those peoples, but with a view to enriching themselves. For the primary motive of all imperialism, he holds, is economic exploitation.

But of the subject nations of the East, Nehru says, India is the one nation that is now in position to stage a protest. In this he sees a world mission: by rising to revolt against Britain, India would show the world that imperialism, in whatever form, is doomed to fail. Besides, the chances of the protest's being felt are good at present, since India today is in many ways more organized, polit-

ically conscious and economically sound than she was some years ago, and Britain is certainly passing through a period of considerable stress. Britain herself is not so sure that she wants to be saddled any longer with the problem of India, now that the relationship, apart from the emotional strain involved, is developing into an economic liability rather than an asset.

IV

Whether Britain intended it or not, she has contributed no little to the avalanche of change which will sweep over India tomorrow. The reform movements which Ram Mohan Roy fathered, inspired by English education and admiration for English social ideals, set rocking the foundations of India's social and religious structure. The cultural synthesis which was the dream of Gokhale produced an explosive mixture which dynamited the political theories of ancient India and shattered the imperialistic hopes of modern Britain. India has come to believe in responsible government and democratic institutions with the zeal of a convert, and Britain must reconcile herself to thinking in terms of a commonwealth of nations rather than in terms of empire and possession. This means a change not merely of political terminology but of temper and outlook.

Gandhi has succeeded in waking a giant from the slumber of ages. What he has revived, however, is not the old India of Asoka or Akbar, but an altogether new India. As he clumsily clambers to his feet, this giant looks on the mahatma with admiration and gratitude. But he will not follow the mahatma's lead, much less take orders from him. The *charka* tickled him back to life, but it is the roar of the machine that is music to his ears. Passive resistance and non-violence do not accord with his new desire to be up and doing. India wants to take its place and make its presence felt in a modern world.

Nehru may be using the word "revolution" with specific reference to the British connection, but even he cannot be unaware of the far-flung implications of the convulsive change that he visualizes. Thoughtful Indians realize its extent and nature. The revolution will be in the entire life and outlook of a people face to face with new political rights and responsibilities, new economic forces and social ideals.

Modern India is still in process of becoming. It will emerge into prominence in this decade. A hundred and fifty years of conflict of cultures, the interaction of East and West, has gone into its making. The consequence has been a curious development along four lines of thought in some ways strangely inconsistent with one another, in other ways almost complementary to one another—a reformation offset by a revival, a reconciliation counterbalanced by a repudiation. The present generation of Hindus has inherited all these attitudes. It is a puzzled generation which will have to discover with dispassionate detachment, when the British connection is a thing of the past, what to reform and what to revive, what to reconcile and what to repudiate. In this new period we are entering, has the West nothing more to offer? Europe is dead. Britain is on the decline. But what of the United States?

Let's Agree on the Reformation!

By Roland H. Bainton

AGREEMENT in final judgments on Luther and the Reformation can never be expected. Luther admits of no neutrality in his biographers. To himself he applied the example of his Lord who came not to bring peace but division. Men divided early with regard to Luther. The divergent pictures of him current in our time originated in his own day. He was painted by the extreme papalists as a debauchee rebelling against the moral restraints of the church. Many of the humanists looked upon him as an irreproachable reformer inveighing against genuine evils but carried away by his vehemence into self-defeating violence. The nationalists portrayed him as the German Hercules liberating the fatherland from the extortion of the venial Italian curia. The Evangelicals looked upon him as a new Paul restoring the pristine purity of the gospel. The peasant revolutionaries called him "Dr. Pussyfoot," the sycophant of the princes. The spiritual reformers saw in him a lost leader, a Moses who led the children of Israel out of Egypt and then left them to perish in the wilderness.

All these views have persisted, and it is rather too much to expect that Catholic and Protestant, modernist and fundamentalist, Marxist and neo-orthodox will ever agree in their evaluations of this man and his work. However, on matters of plain historical fact, agreement ought to be possible. Accurate reporting should characterize all parties, but unfortunately slanders, legends, distortions and ill-grounded assertions about Luther continue to circulate though many of them have long since been exposed.

Three such misleading statements have appeared in recent publications. The first was given in *News from Belgium* for November 7, 1942. This was a bulletin issued during the war by the Belgian government for the enlightenment of the American public. The leading article in this issue was headed "Nazis or Germans," and commenced with an alleged quotation: " 'When the state authority says two and five make eight, that should be believed against all evidence.' Luther." An inquiry as to the source received the reply that the citation had been taken from Emil Ludwig's book, *The Germans*. In the English translation of that work (page 117) we read that Luther said: "If constituted authority say that two and five makes eight, thou must then believe it against thine own knowledge. So must the service of war and the sword be regarded with manly eyes, though it come hard and do monstrous deeds. Then will it prove of itself that it is truly

a divine service, as needful and useful to the world as eating and drinking."

All save the first sentence of this citation is a recognizable quotation from Luther's tract, *Whether Soldiers Too Can Be Saved* (*Works of Martin Luther*, ed. Jacobs, V, 36), but the first sentence defies identification. Mr. Ludwig was asked where he got it and replied that he had not kept his notes and did not know. He was absolutely sure the quotation was correct but the point did not matter much because "every expert knows half a dozen similar quotations."

Luther's Words Garbled

A little investigation brought to light the place where Mr. Ludwig might have found the passage—*The History of the German People*, by Janssen, an erudite Catholic scholar who sought to discredit the Reformation by judicious selection from sources. Yet Janssen always cited his sources and in this instance did not pretend to have located the passage in Luther. Instead he had taken it from a history of German culture by Johannes Scherr, from the third edition published in 1866, which declared that "Luther emphasized most strongly the Christian teaching of unconditional submission to government. 'That two and five make seven,' he preached, 'that you can understand with your reason. But if the government says that two and five make eight you must believe it against your knowledge and your feeling.'" When Scherr was challenged for his source he answered that he no longer knew and did not have an edition of Luther at hand in which to locate the passage.

A Lutheran scholar was able to tell him where it came from. Wilhelm Walther in his book *Für Luther wider Rom*, published in 1906, pointed out that the passage is a garbled citation from Luther's sermon on the Trinity. Luther was saying that the equation "three equals one" involved in the doctrine of the Trinity does not make sense from the point of view of human arithmetic, but: "When I hear the Word sound as from above, I believe it, although I cannot grasp or understand it, as I can understand that two and five are seven . . . yet when He says from above, 'Nay, but they are eight,' then I should believe it against my reason and feeling" (Weimar ed., XXXVII, 40).

Error Difficult to Kill

There is not a word in this citation about civil government. Luther is representing the familiar Occamist teaching that there are two kinds of logic, philosophical and theological. Each is valid in its own sphere but in theology only theological logic applies. Whether this position is defensible is not our concern. The point is that Luther's words and meaning have been monstrously distorted. This perversion was refuted forty years ago, but error is easier to expose than to kill.

A second instance of distortion appeared in a pamphlet entitled *New Light on Martin Luther* by Fathers Rumble and Carty, published by the Radio Replies Press, July 30, 1945. Among the questions and answers is this: "What exactly was the origin of the word 'Protestant'? *Answer*: The word is derived from the celebrated 'Protest' read by the German princes at the Diet of Spires in 1529. . . . Now the Decree of the Diet of Spires granted religious liberty to such as had already embraced Lutheranism in the states of the German princes, but demanded toleration for Catholics dwelling within their boundaries. The Lutheran princes protested that they would not grant toleration to Catholics, and said that the religion of the people must be the same as that of their princes. . . . The word 'Protestant' therefore, according to its historical and religious meaning, was born of a denial of freedom of conscience; and those who thus protested against liberty of worship for Catholics were termed Protestants."

The source of this amazing statement is probably Janssen's *History of the German People*, where it is said: "The [Lutheran] princes and cities which had established their territorial churches only by intolerance, desiring to maintain them in the same manner, protested against this edict which imposed tolerance upon them as a duty. Because of this protest they were called Protestants. . . . The real division of the German nation dates from that date." Evers, another Catholic historian, put the matter somewhat more bluntly when he said: "Protestantism, historically speaking, is not as we have been taught, a protest against the infallibility of the church but rather a protest against tolerating the old [Catholic] church in its [Lutheran] territories. It rests on the principle of intolerance." Such statements are the more subversive because they cannot be refuted with a simple negative.

Here Are the Facts

The facts, however, can be stated very briefly and simply. The Edict of Spires declared that in Catholic lands no Protestant should be tolerated. There the earlier Edict of Worms should be enforced, which called for the outlawry of Luther, the burning of his books, and the extermination of his followers. But in those territories where the evangelical teaching could not be suppressed without endangering the peace there should be no further innovation (observe that Lutheranism was not expressly tolerated) and Catholic minorities must be allowed. No harbor should be given to Lutheran refugees from Catholic lands. The Lutherans were thus asked to sign an edict which condemned Luther and his teaching, gave no tolerance to Lutherans in Catholic lands but demanded tolerance for Catholics in Lutheran lands, and forbade all further advance of the evangelical reformation. Against this edict a protest was lodged. To be sure, the Protestants were not taking a stand for religious liberty when they objected to tolerating Catholics in their territories. But it was not so much the tolerance to which they objected as the inequality of the arrangement which gave them the disadvantage at every point. To make it appear that the Catholics offered them liberty on condition that they should reciprocate, and that they preferred to go without liberty rather than to extend it to others, is sheer misrepresentation, the more unpardonable because this whole question also was cleared up by Walther in 1906.

The third instance is not on a par with the others because it is only an overstatement. The author, who could not recall his source, has been very courteous and cooperative in the endeavor to run it down. In a pamphlet

entitled *The Reformation* (1943), Father John A. O'Brien gives first an excellent review of the evils in the church calling for correction in Luther's day. Then follows an account of the "rude, discourteous and bawling tone" in which the friar exhibited "a spirit of rebellion against the authority of the church and a determination to place his private opinion above the authority of the Holy See." Cardinal Cajetan examined him and perceiving this spirit "dismissed him with the injunction not to call again until he was ready to submit." "At this point," says Father O'Brien, "practically all biographers of Luther relate that while at Nuremberg on his way home, he was handed a papal brief to Cajetan, in which the pope, contrary to all canonical precedents, demands the most summary action in regard to the uncondemned and unexcommunicated 'child of iniquity,' and asks help of the emperor in placing the friar under arrest, if he persists in his refusal to come to Rome. Modern research has proven this document to be a forgery."

The matter may seem trivial except that mutual accusations of bad faith are involved. If the document was genuine, Father O'Brien feels that the pope was guilty of bad faith in taking summary action against Luther before the sixty days set for his appearance at Rome. If it was a forgery, obviously some friend of Luther tried to discredit the pope by making the pontiff seem to violate the canonical procedures.

The first to suspect the document was no modern historian but Martin Luther himself, who resorted to the familiar strategy of delaying the execution of an unpalatable document by calling for proof of its authenticity. Luther's claim that the pope would not take action before the end of the sixty days has impressed some modern historians, notably Von Ranke. The question can never be settled definitely until the original is found, but very little doubt as to the genuineness remains after the researches in 1883 of Evers, the Catholic scholar mentioned above, who discovered in the Vatican archives the original of a parallel letter of the same date from the pope to Frederick the Wise, calling upon him to put Luther under arrest. Evers, who had previously questioned the instructions to Cajetan, withdrew his doubts after this discovery. If anything, we may say then that modern research has demonstrated the genuineness of the instructions.

Read Walther!

We need not assume, however, that the pope was guilty of bad faith. He had said only that if Luther did not appear at Rome in sixty days he would automatically be excommunicated. This was not a promise that if he did appear and was found guilty of heresy, excommunication would be suspended until the sixty days had expired. The transfer of the case from Pope Leo at Rome to Cardinal Cajetan at Augsburg did not alter this aspect of the matter. In this third instance also the facts were given to the public by Walther in 1906.

Those who undertake to explain the Reformation to popular audiences would do well to inform themselves in advance by reading Walther's work. They may still regard Luther as pernicious but at least they will not base their judgment on garbled quotations, distorted sources and overhasty generalizations.

BOOKS

Sacred Books of All Peoples

THE WORLD'S GREAT SCRIPTURES, AN ANTHOLOGY OF THE SACRED BOOKS OF THE TEN PRINCIPAL RELIGIONS. *Compiled by Lewis Browne. The Macmillan Company, $5.00.*

ALL SUCH books are good. An anthology of the sacred literatures of the world would be worth reading and meditating upon even if the selections were made at random. In this volume the selections were, of course, not made at random, for the compiler has read widely in these classics of man's moral and spiritual quest. The work to which he owes much of his reputation is his *This Believing World, The Great Religions of Mankind* (1926), written when he was less than thirty years old and about the time of his resignation from the Jewish rabbinate. But the mass of these sacred books is immense. For example, in Hinduism there are about one hundred Vedas, of which the famous Rig Veda is only one; and perhaps two hundred Upanishads, or philosophical commentaries on the Vedas; and the epic Mahabharata, in which the Bhagavad Gita is a mere episode, would run to about ten volumes of ordinary size. Though the sacred literatures of the other religions are somewhat less voluminous, the total is formidable. For the Oriental religions, the process of selection must to some extent be controlled by the availability of translations and by the judgments of other Western scholars as to the relative importance of various sections.

The "ten principal religions" here represented are: the ancient and now extinct religions of Babylonia and Egypt; Hinduism; Buddhism; Confucianism; Taoism; Zoroastrianism; Judaism; Christianity; and Mohammedanism. If the reader were to start with the one of these that he knows best, which would doubtless be either Christianity or Judaism, he would probably feel that a person entirely ignorant of it could not get a very adequate acquaintance with it from the selections here offered. As to the Christian Scriptures, there are a good many pages from the Gospels, but there is nothing about either the birth or the death of Jesus. There is material from the book of Acts and from some of the Epistles, but nothing to indicate that the church existed. The reader will then be led to wonder whether there are similar inadequacies in the representation of the other religions by the selections from their sacred books. The answer is that, even if this is true, it is not a fatal defect.

The value of such a book as this does not lie in its giving a complete or adequate account of the distinguishing features of the ten religions. There are other books much more satisfactory for that purpose. The value of this book is that it exhibits samples of moral idealism, practical wisdom in regard to the attainment of the good life, and earnest thinking and vivid imagining about man and the cosmos, as these have found expression in widely separated cultures and in all the great religions that produced bodies of canonical literature.

Incidentally, some striking contrasts appear and each

religion has its colorful peculiarities. There are differences of method and mental habit—such as the free use of mythology and imagination in some religions, and the greater reliance upon examined experience and logical reasoning in others. These differences are highly important. It scarcely needs saying that the listing of *our* religion along with nine others in such an exhibition of comparative literature does not imply the equal value or status of all religions. But it is an enriching and liberalizing experience to view this pageant of faith and moral effort, and to see that so much of it wins from us an approving response. There are aspects of these faiths by which they are deeply divided from one another and from us. For that matter, there are aspects of Christianity by which Christians, all having the same book, are divided among themselves. The ethnic religions, past and present, do not blend into one; but their best thoughts and their highest purposes, as revealed in their sacred books, rise to the plane upon which mankind is one.

Candor compels me to say in this connection—and this may be taken as a confession of my own inadequacy of understanding rather than a criticism of the ancient sages—that the actual content of the "profound philosophy" of the Orient always seems disappointingly thin. The single great idea that runs through most of it is the fundamental oneness of all that is and the ephemeral nature of all its individual manifestations. But the elaborations of this idea, whether mythological or speculative, do not greatly enrich it, and the techniques for suppressing individuality and achieving identification with the One are not appealing. Some of the ethical corollaries, however, as expressed in the Oriental tradition at its best, are of universal validity. The equivalent of the Golden Rule is found in the sacred texts of eight of the ten great religions.

W. E. GARRISON.

Books Received

(Some of these will be reviewed)

As They Liked It, An Essay on Shakespeare and Morality. By Alfred Harbage. Macmillan, $2.75.

The Evangel: The Good News of Jesus Christ the Son of God as told by the Four Evangelists. Translated and arranged by Walther Eichmann. Stratford House, 52 Vanderbilt Ave., New York, $2.75. A continuous narrative formed by weaving together the text of the four Gospels. The translation is fresh and modern ("you" for "thou"), and on hasty examination appears to be accurate. Topical headings are inserted, verse divisions are eliminated, and the format encourages continuous reading. Typographical devices enable the reader to locate any passage in its proper Gospel.

Make Your Life Worth While. By Emmet Fox. Harper, $2.00. Short (one-page), crisp sermonettes or counsels on "the secret of successful living." The key word is "power." "Within you is an inexhaustible source of power, if you can but contact it. That power can heal you, and it can inspire you by telling you what to do and how to do it. . . . That power is Scientific Prayer." In addition: God is the only power; evil is unsubstantial; time and space and matter are human illusions; man is the child of God, and God is perfect Good. Dr. Fox lectures Sunday mornings and Wednesday noons in Carnegie Hall, New York.

Christian Faith and My Job. By Alexander Miller. Association Press, $1.00. On the Christian concept of "calling," and the practicability of practicing a truly Christian morality in any vocation that a Christian has a right to follow. There is a chapter on the Iona idea.

The Believer-Priest in the Tabernacle Furniture. By Harold B. Street. Moody Press. Through a maze of "typology" the author comes to the problems of Christian faith and experience. Mr. Street was a missionary in Ethiopia at the time of the Italian invasion.

Beyond This Darkness. By Roger L. Shinn. Association Press, $1.00. On the ethical and religious problems of war and the period that follows war. Can faith be kept? Yes. Can anything else of value be kept if faith is not kept? No. The discussion shows an earnest effort to face the realities of suffering, whether it is given or received.

Fig Tree Village. By Grace W. McGavran. Friendship Press, $1.25. For children of primary grade, on village life in India and the Christian forces making for its betterment. The author, daughter of a missionary, was born in India. Good illustrations.

Human Destiny. By Lecomte du Noüy. Longmans, $3.50.

Some Observations on the Art of Narrative. By Phyllis Bentley. Macmillan, $1.50. Probably every teacher of "creative writing" in the country will, as he should, recommend to his students the reading of these "observations," by a distinguished practitioner of the art which she here expounds. She does not tell everything the young writer needs to know but confines herself to a few points. On these, her comments are well fortified by illustration and explanation. The little book is an aid also to the intelligent critical reading of fiction.

The Intellectual Adventure of Ancient Man, An Essay on Speculative Thought in the Ancient Near East. By H. and H. A. Frankfort, John A. Wilson, Thorkild Jacobsen and William A. Irwin. University of Chicago Press, $4.00.

Religion in Public Education. By V. T. Thayer. Viking Press, $2.75.

Persistent International Issues. Edited by George B. de Huszar. Harper, $3.00.

CORRESPONDENCE

Sollmann on Niemoeller

EDITOR THE CHRISTIAN CENTURY:

SIR: Your appeal for fair play with Pastor Niemöller is justified and deserves commendation. However, there is one question missing in your editorial: Why did Pastor Niemöller and a vast majority of German clergymen not recognize the anti-Christian, barbarous methods and aims of Hitler and his movement before the nazi government had demonstrated its character by thousands of criminal acts? After all, Hitler's *Mein Kampf*, Rosenberg's *Mythos*, and Streicher's *Stürmer* and many other nazi newspapers and periodicals with nation-wide circulation had proclaimed hatred and terror for years before. For years nazis had beaten up unarmed opponents, often under Hitler's personal direction. It was proved in court that Hitler had put the young Storm Troopers under the leadership of a known pervert. Hitler himself had approved torture and murder by sending a telegram of congratulations to a group of Storm Troopers who had slowly tortured an opponent to death in the presence of his mother. He himself made the telegram public. The crime and the telegram created horror throughout the nation. Chancellor von Papen protested publicly—and he was not exactly a sentimentalist.

In spite of thousands of such portentous signs, Pastor Niemöller and many other clergymen continued to support Hitler's movement for "idealistic reasons." Protestant Bishop Wurm, a highly respectable man, confessed that this was "at a time when I myself for some months thought it [the nazi party] might promote a religious revival" (*New York Times*, July 28, 1946). Hitler as a Christian reformer! The problem is, How was such a misjudgment possible? I raise this question with all due respect and not in order to start an argument.

In my opinion much more is involved than Pastor Niemöller and the German churches. We should all ask ourselves: Why have so many church leaders who claim divine origin for the religion they preach shown such blindness to, and sometimes outright sympathy for, the symptoms of disintegration in our civilization—for instance, exploitation, economic privilege, militarism, imperialism, fascism of all types, and, lately, anti-Christian communist philosophy and Soviet dictatorship? What authority has a

Christian leadership which needs the lesson of pogroms, concentration camps, terrorism and mass murder before it can distinguish between Christian and anti-Christian forces?

I am the last to deny that there are grave faults in all political and social movements. But should not Christian leaders be the first (and not the last) to denounce political crimes? If they were blind for years, what guarantee have we that they see clearly now or will see clearly in the future? From my vast correspondence I know that many people inside Germany are asking this question. What is the answer?

Pendle Hill, Wallingford, Pa. WILLIAM F. SOLLMANN.

[Mr. Sollmann, our readers will recall, is a former member of the Reichstag who came to this country before the war.—THE EDITORS.]

Military Statesmanship

EDITOR THE CHRISTIAN CENTURY:

SIR: I was very glad to see your comment on the appointment of General Marshall as secretary of state, and I agree with it fully and enthusiastically. As you suggest, no question exists of his high character, integrity and good intent. It is, in fact, a much more vital question that must be asked: whether a man of military mentality, with all the tendencies that inevitably carries, should hold the second-highest civilian position in the country. All liberals must be alarmed and indignant over the increasing power of the military interests in the shaping of our foreign policy. The appointment of a soldier to the position of secretary of state cannot by any possible chance lessen this influence and may very dangerously increase it. The appointment is in an extreme degree ill-advised and unfortunate.

New Orleans, La. MARC I. GREENE.

Victory for Justice

EDITOR THE CHRISTIAN CENTURY:

SIR: "A verdict of not guilty was returned by a jury in a circuit court [at Lawrenceburg, Tenn.] yesterday in the case of two Negroes who had been granted a new trial on charges of assault with intent to commit murder in connection with the disturbance at Columbia in February 1946." This action was taken on recommendation of the district attorney general "immediately after the case was called and without testimony being taken."

You will perhaps remember that in October, while 26 other Negroes were acquitted on similar charges in connection with the same disturbance (see The Christian Century, December 11), these two had been convicted and sentenced to long prison terms.

Knowing of your interest in this case I am sure you will wish to learn of this final settlement as reported in a Nashville newspaper from which I have quoted above. I am sure also that readers of The Christian Century who have been disturbed over the treatment accorded the Negro in law courts in the south will find in this report food for a quieting thought.

Nashville, Tenn. GEORGE PULLEN JACKSON.

For Civilian Rule in Japan

EDITOR THE CHRISTIAN CENTURY:

SIR: After the sweetness and light contained in the reports of many travelers from Japan, it was like a breath of fresh air to read Paul Hutchinson's "Editorial Correspondence." Most writers speak of the good conduct of the G.I.'s and the meekness of the Japanese. All of this is true and a thing for which we should be duly thankful. But we are more thankful that a few persons are beginning to see that the peace with Japan must be won on the economic level, because the war came out of economic maladjustments and power politics—sins for which not only Japan, but the U.S.A. and Great Britain also must answer. To the extent that your managing editor has opened our eyes to this, we are more than grateful. But I'd like to ask Mr. Hutchinson why military occupation should not now be replaced by civilian occupation. Has not the army done its job in Japan? Would not civilians understand Japan's problems better? Would not the Japanese, on their part, cooperate more eagerly? How can a military government establish "democracy"?

Fellowship of Reconciliation, New York, N. Y. THEODORE D. WALSER.

Relief Film Available

EDITOR THE CHRISTIAN CENTURY:

SIR: In your January 1 issue you carried a statement that the motion picture "Seeds of Destiny" was available at this center. We have had many requests after your notice, because this film has been banned from the motion picture theaters for the reason that it might make us think of unpleasant things. We are trying to circulate this film in every church possible. It makes a very good evening's program, especially when combined with a relief program. We would appreciate it if you could run notice again regarding this film. We have been embarrassed by our lack of ability to supply the number of films requested after your notice but now have a sufficient quantity to send out to ministers.

Church World Service Center, New Windsor, Md. GRAHAM R. HODGES.

Silent on Fascism

EDITOR THE CHRISTIAN CENTURY:

SIR: Many newspapers and magazines are heavily bombarding Russian Communism. They may be right in doing so. The question is: Are they fairly covering the entire field or are they being one-sided? If a publication persistently decries the evils of Communism, and maintains a complete silence concerning other foreign ideologies—say, fascism—that would seem to be a sure indication that it is biased. Fascism is by no means a dead issue, not even in our own country. On the contrary, it is unquestionably very active, or there perhaps wouldn't be so much anti-communistic and anti-Russian publicity.

It seems regrettably true that fascism frequently operates under the guise of a religion. That makes it apparently more immune to exposure and to being publicized. Spain, of course, is the glaring example of how fascism works. There, personal liberty is largely abolished. All education is under the complete and sole control of the state religion. Minority groups—political, social, and religious—are persecuted and prosecuted.

Should the press maintain a complete silence on fascism while it keeps up a steady attention-diverting barrage against the lesser of the two evils, communism?

Chicago. EDWARD G. CARTER.

For a Better Government

EDITOR THE CHRISTIAN CENTURY:

SIR: Speaking as an ex-convict conscientious objector, I would first like to say that in campaigning for amnesty I am not asking for forgiveness. I am not sorry for what I did in opposing war and conscription and I am sure that the majority of c.o.'s feel that way. The main reason I have done some campaigning for amnesty is to try to get out of prison those who are still in. We are not asking for pardon for a crime we did not commit. Many of us broke the Selective Service law and would do it again. We maintain that loyalty to God and the high principles of the universe is far more important than loyalty to man-made laws. We strongly feel that a country, our country, which shouts about fighting for freedom of religion and freedom from this and from that is being disgracefully and unjustly hypocritical when it treats as convicts men who follow their religious principles rather than enter into the hate and slaughter of man-made war. We would like to have that injustice corrected and I am sure most of us would like to have a government we could be proud of, one which would stand up for, *apply*, and lead the world in applying high principles at home and abroad. A hypocritical government cannot be such a government. We are not asking for forgiveness, but are asking for a better government.

Philadelphia, Pa. JOSEPH D. ALTER.

NEWS *of the* CHRISTIAN WORLD

Edinburgh Has A New Bishop

Kenneth Warner Installed as Head of Episcopal Church in Scotland—Open New Kind of Theater

EDINBURGH, Jan. 23.—Representatives of many churches, universities and civic and military organizations yesterday attended the services at which Kenneth Charles Harmer Warner, lawyer, soldier and priest, was installed as the new Episcopal bishop of Edinburgh. The afternoon service of consecration and the evening service of enthronement, which took place in St. Mary's Cathedral, were beautiful and dignified. Dean Eric S. Abbott of King's College, London, preached the afternoon sermon and the new bishop gave his address in the evening. Among those present from outside Scotland were the bishops of Haarlem, of Vilna and of Grimsby.

* * *

Church of Scotland Opens a Theater

The opening by the Church of Scotland of a theater and cinema has been accepted by Presbyterian Edinburgh without comment. The building, rechristened the "Gateway," was a gift to the church. The first presentation in the theater was a nativity play in modern dress and speech, which was also broadcast over the radio. Since then a number of plays have been performed on the Gateway's stage, and excellent motion pictures have been shown. The project, which is under the direction of Rev. George Candlish and Miss S. Aitken, has gained for itself a good reputation.

* * *

Decline in Missions Income Serious

Concern continues over the deficit of £40,000 in the Church of Scotland's income for foreign missions. It has been pointed out that if each of the 1,500,000 members of the church would contribute annually the price of a packet of cigarettes the deficit would be entirely wiped out with a comfortable balance left over. Yet the situation is serious; those whose generous gifts mainly supported the mission cause in the past are now straitened in means, while the newly well-to-do have not yet got into the habit of contributing to the church. It will be deplorable if lack of funds forces the church to withdraw from the mission field. The low interest rates which will be offered by the government on railroad bonds when nationalization of transport goes into effect will seriously affect the income of the church, since it has some £1,000,000 invested in railway stocks.

* * *

An Old Text for a New Series

With its January issue the *Scottish Sunday School Teacher* appears in a new format, with excellent paper and printing, illustrations and a bright-colored cover. Most of the Protestant churches in Scotland use the magazine, which is published by the Scottish Sunday School Union for Christian Education at 70 Bothwell St., Glasgow. The editor, William Barclay, formerly was a minister in Renfrew and is now a lecturer in Trinity College, Glasgow. For its first appearance in new dress the *Teacher* uses as a motto Dr. Moffatt's translation of II Timothy 2:15: "Do your utmost to let God see that you at least are a sound workman, with no need to be ashamed of the way you handle the word of the truth."

* * *

Minister to Soldiers In Holy Land

The Church of Scotland maintains in the Middle East, where many Scottish soldiers are serving in the forces trying to preserve order in the face of extreme provocation, a program of recreation carried on through clubs and canteens. Last month about 12,000 men and women made use of the facilities. The clubs in Palestine were particularly crowded, since many members of the armed forces made trips to Jerusalem during the Christmas season. Those conducting the program report that the good humor and tolerance displayed by the troops in Palestine are remarkable in view of the hazards brought about by the violence of extreme Jewish partisans, many of whom, it would seem, are atheistic communists bent simply on causing the maximum of mischief. The lot of the British soldier just now is to act as mediator between Jew and Arab, Hindu and Mohammedan, black and white, and, when mediation is rejected, to seek to hold the scales of justice level even at the cost of his life. For this he receives little pay, streams of abuse—and the affectionate gratitude of those least able to make their voices heard.

* * *

And So Forth

Most welcome is the recognition given to the significance and relevancy of missions as an integral part of theological training by the appointment of John Foster of Selly Oak to the faculty of Glasgow University. Dr. Foster will occupy a new lectureship in ecclesiastical history, with special reference to Christian missions. He is widely known as the author of such books as *Then and Now* and *World Church,* and as a radio speaker.

Candlish Henderson, professor of Scots law in Edinburgh University, is president of the lawyers' prayer union which was recently established in Edinburgh. He is a son of the late Archibald Henderson, chief architect of church union, and a grandson of the famous Dr. Candlish of St. George's.

R. S. Smithson of Kirkcaldy, editor of the *Scottish Baptist Magazine,* presided over the annual Assembly of the Baptist Church in Scotland. This denomination, while small in number of members, is both active and generous. President for next year is Tom Curr, the well known artist.

INNES LOGAN.

Broadcasting Classes Introduced

Columbia University, Yale Divinity School and Andover Newton Theological School are instituting courses in religious broadcasting this year. Classes will include techniques of broadcasting as well as study of the goals and values of religious radio.

Church Groups Assail Talmadge

Ministers and Organizations in Georgia Denounce Illegal Seizure of Power, Proposed Program for State

ATLANTA, Feb. 6.—Georgia's editors, ministers and other outstanding citizens have not hesitated to denounce the illegal seizure of the governor's office by Herman Talmadge. Rallies protesting the "gang" tactics of the Talmadge forces have been held in many cities, and a state-wide organization, the "Aroused Citizens of Georgia," has been formed. Bishop Walker of the Episcopal Church has taken a prominent part in the Atlanta rallies, and Atlanta Episcopalians have called upon the general assembly to adjourn pending a decision by the courts. Thirty-six Atlanta Methodist ministers signed a statement terming the manner of Talmadge's seizure of the office "dictatorship of the worst order." Similar statements have come from other church groups. Meanwhile, court action has been started which will eventually gain from the state supreme court a decision as to whether Talmadge or Lt. Gov. M. E. Thompson is the legal governor.

* * *

Talmadge Forces Sponsor Reactionary Program

Beneath the battle over the governorship lies a more dangerous issue—that of the program which Talmadge is sponsoring. The first item on this program calls for setting up a "white primary" under Talmadge forces. The house has passed the white primary bill by a 2-to-1 vote, without public hearings. Some who voted for the bill stated that they did not like it themselves, but that they believed the people wanted to prevent Negroes from voting. In the senate, public hearings have revealed the issues at stake and the opposition of leading citizens and organizations. The aim of the bill is to circumvent the ruling of the U. S. Supreme Court under which Negroes voted in the Democratic primary last July. It would remove all mention of primary elections from the state laws. Primaries would be conducted by private clubs, with all legal supervision removed. Laws covering the secret ballot, locked ballot boxes, sealed reports and even the printing of ballots would be repealed. The state Democratic party would become a private organization setting up its own rules. Control would be vested in an executive committee named by the governor.

* * *

Church Groups Denounce Talmadge Program

This bill to establish a white primary has been denounced by ministerial associations in Macon, Columbus, LaGrange, Atlanta and other cities. The Atlanta Christian council, the Georgia league of women voters, the Atlanta council of churchwomen and other groups have called for its defeat. At the public hearing, Episcopal Bishop Walker led the delegation of the Aroused Citizens of Georgia in expressing disfavor

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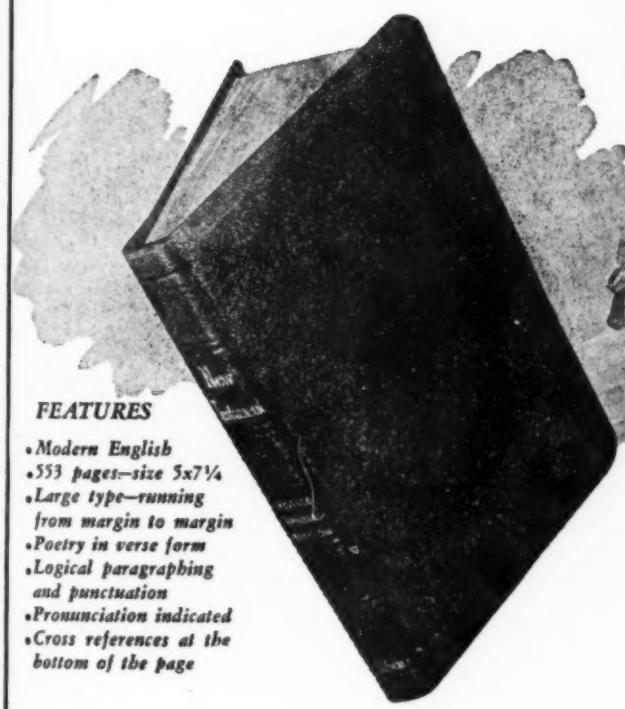

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of the bill. The statement of the Atlanta Baptist ministers, an all-white organization, has attracted wide attention. "Infringement of Christian brotherhood at home imperils the far-reaching work of Christian missions and the peaceful relations among nations," said the statement. "The disfranchisement of any citizen on the basis of color alone invites subversive activities. . . . We call upon the citizens of Georgia and their duly elected representatives to settle this matter on the basis of the Christian principles involved."

* * *

Would Extend County Unit Vote

The second item on the Talmadge program is restoration of the poll tax by abolishing all present registration lists, with a three-man board appointed to pass on the qualification of each person desiring to register. Another measure would make the county-unit system legal for the general election as well as for primaries. Under this system the largest counties in the state have 6 unit votes each, medium-sized counties 4, and the others 3. The result is that a single vote in a small county equals 100 or more in Atlanta. It was this system which elected the late Eugene Talmadge in last summer's primary.

* * *

Pay Tribute to World Baptist Leader

White and Negro ministers in Atlanta joined in a service in tribute to James H. Rushbrooke, president of the Baptist World Alliance, who died in Bristol, England, Feb. 1. Dr. Rushbrooke, who was elected to head the Baptist world organization at its meeting in Atlanta in 1939, had visited this city frequently. His last official duty was to write to Louie D. Newton, Atlanta pastor and president of the Southern Baptist Convention, declaring that the meeting of the alliance planned for Copenhagen in July of this year should not be postponed, as many had recommended it be because of the limited transportation available. It was Dr. Rushbrooke's conviction that fellowship between European and American Baptists should be renewed without further delay. Dr. Newton expresses the opinion that the alliance will meet as planned, even though many American Baptists will not be able to secure transatlantic passage. The Atlanta pastor was invited to conduct the funeral services for Dr. Rushbrooke in London, but was unable to make the trip.

* * *

And So Forth

Labor and church leaders from the southern states met here Feb. 4-5 for the Southern Religion and Labor Conference, with Alva W. Taylor of Nashville as chairman. The program included three panel discussions led by representatives of the C.I.O. and A.F. of L. and by ministers and other churchmen.

The Home Mission Board of the Southern Baptist Convention has developed programs in more than 40 southern cities since it started work in Atlanta six years ago. Seventeen churches have been established in Atlanta. All have a membership of more than 100, and 13 have their own buildings.

Ministers from several southern states participated in the visitation evangelism program conducted in this city last month by local Presbyterians under the leadership of Guy H. Black. Some 2,000 new members were enrolled.

The offer of the ministerial association of Athens to arbitrate the 18-month-old strike at the Athens Manufacturing company has been accepted by the C.I.O. "without qualification."

Ministers' Week at Emory University featured lectures by Joseph R. Sizoo, New York city pastor, President Umphrey Lee of Southern Methodist University, and Prof. Edwin Mims of Vanderbilt University.

PHILLIP J. McLEAN.

Citation Brought Courage

Martin Niemöller Says Message from Eden Seminary Inspired Him

ST. LOUIS, Feb. 1.—When Martin Niemöller spoke here recently to an audience of 5,000, he revealed that the citation which accompanied the degree of D.D. awarded him in 1935 by Eden Theological Seminary in suburban Webster Groves gave him courage to continue his resistance to Hitler. The citation, written by Sam D. Press, then president of the seminary, read in part as follows: "With many others of your Christian brothers in the various lands of the Christian world, we are deeply cognizant of the important mission you are called upon to perform for all Christendom. It has fallen to you under peculiarly trying conditions to preserve the liberty of the Christian gospel. . . . We have appreciated from the start your manly refusal to submit to any kind of authority at the price of a compromise of the truth of the gospel . . . by the grace of God, you will continue this loyal stand because you cannot do otherwise." The seminary, which is maintained by the Evangelical and Reformed Church, made similar awards of the degree in 1935 to Bishop Otto Dibelius and Pastor Jacoby.

* * *

Church Federation Has Annual Meeting

In connection with the meeting addressed by Pastor Niemöller in the Municipal Opera House, the metropolitan church federation held its annual session. Under the leadership of Clark Walker Cummings this organization has come to exert an ever increasing influence on the religious, moral and civic life of the St. Louis area. It operates through 14 commissions on which some 200 ministers and laymen serve. Its program of weekday religious education has enlisted 11,000 students. The budget for carrying out the federation's plans is set at $63,000 annually. Ervine P. Inglis, pastor of First Congregational Church, Webster Groves, is the new president of the organization.

* * *

Public Library Patronized Increasingly by Men

The return of service men and the fact that many of them are students is credited by Charles H. Compton, librarian of the St. Louis public library, with being responsible for the increase by 7,501 in the number of men on library registration files in the past year, as compared with an increase of only 1,146 in the number of women. There are more women than men, however, on the total list of borrowers.

HAMPTON ADAMS.

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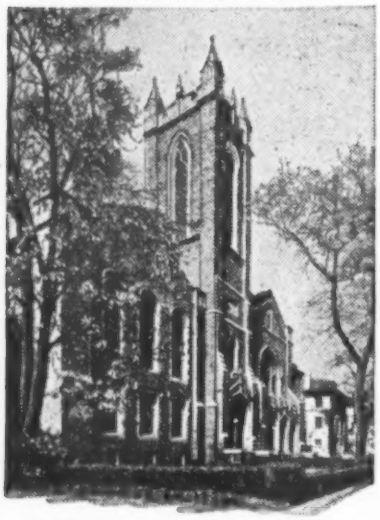

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Calvinists and Lutherans Agree

Continental Theologians Find Common Ground in Studies Looking Toward World Council 1948 Assembly

GENEVA, Feb. 1.—After a week of discussions here under the auspices of the study department of the World Council of Churches, 25 Continental theologians of the Lutheran and Calvinist persuasions found that they were no longer far apart in their thinking. The meeting was one of a number of informal gatherings being held here in preparation for the World Council assembly next year. If the discussions seemed largely theoretical to an American mind, they nevertheless cleared the decks for common dealing with practical issues later. The conclusion reached was that the Bible must be the source of solutions for the world's social and political ills, and that the churches must find a course which lies between the "heresies" of fundamentalism and modernism. Perhaps the most significant fact about the session was that it marked the first time that Karl Barth, Swiss theologian known hitherto as a critical "lone wolf," attended an ecumenical meeting. Others present described him as cooperative and eager to discover the viewpoints of others, and declared that he seemed to be shifting from criticism to participation.

* * *

German Churchmen Prepare for World Council Assembly

Ecumenical study centers are being set up throughout Germany by Hans Schönfeld, World Council study department leader, and Prof. Carl Schneider, Evangelical and Reformed representative on the council. Materials are being provided in these centers so that German pastors and laymen may study the questions being examined by churches all over the world in preparation for the council assembly next year.

* * *

Benes Promises Full Religious Liberty

During a recent interview with W. A. Visser 't Hooft, Werner Wickstrom and Benjamin J. Bush, President Eduard Benes of Czechoslovakia promised that full religious liberty would be maintained in his country, and declared that the government would guarantee humane treatment and care for the religious needs of the Hungarian minority. The three World Council officials had gone to Czechoslovakia to speak at the first full synod of the Czech Brethren (Presbyterian) Church to meet since the war. There are serious theological and political tensions between the two major non-Roman groups in Czechoslovakia, the Brethren and the Czechoslovak Church. For the first time, the Brethren have adopted a foreign mission station (in the Congo). They are also working hard on a home mission project to build new congregations in the Sudetenland.

* * *

Reports Tragic State Of D.P.'s

Adolf Freudenberg, refugee chief on the World Council staff, reports after a four-week inspection trip in Germany that many displaced persons from the Baltic countries are "in bad shape morally and spiritually." Thousands who worked with the Germans (only under pressure, they maintain) are being "outscreened" from the camps and treated as "expellees." The result is that small groups of Balts isolated from their fellow nationals and churches are being formed in Germany. The 25,000 or so Jewish Christians who survive in Germany, Dr. Freudenberg said, also present a serious spiritual problem to Protestantism.

* * *

Reconstruction More Vital than Ever

Citing the subnormal 1946 harvest and the end of UNRRA, the reconstruction department of the World Council in a first-of-the-year roundup declares that "the most critical time since the outbreak of the war is probably just ahead." No general improvement can be hoped for before the next harvest, the report states, and next winter will still find resources very much depleted and conditions generally desperate. The greatest need at present is in parts of Rumania, and so far it has been impossible to set up church reconstruction committees in that country or in Yugoslavia and Bulgaria. The general picture, the report concludes, should challenge British and American churches to oversubscribe their present goals.

* * *

French Pastor Reports Ecumenicity in Berlin

Georges Casalis, French Protestant pastor in Berlin, reports a striking series of interdenominational, international gatherings in that city. A recent ecumenical youth service was attended by 2,000 persons. At Frohnau, the German Evangelical congregation and the French Protestant congregation participated in a communion service conducted in the two languages. A small ecumenical group whose membership ranges from Roman Catholics to Salvation Army men meets twice a month. American and English Quakers arrange regular meetings for young people. Pástor Casalis adds that the visits of Prof. Karl Barth and Eduard Thurneysen touched Berlin church life deeply. He notes, however, that it is extremely difficult to contact qualified representatives of the Russian Orthodox Church in the community.

* * *

And So Forth

Presbyterian leaders from the United States, Scotland and Switzerland recently met here to plan the first postwar conference of the World Presbyterian Alliance, to be held in August 1948.

The executive committee of the World's Y.W.C.A. in a recent week-long meeting here decided to hold the first general council meeting of the organization since 1938 next October in China.

At a recent dinner in his honor in Louvain, Belgium, Reinhold von Thadden, representative here of the German Evangelical Church, was praised for his Christian attitude during the war as German military commander in Louvain.

Within the framework of the World Council's reconstruction department, a team of American workers from the Brethren Service Committee has begun relief operations in Vienna.

ROBERT ROOT.

C.W.S. Supplies Do Go Through

Church World Service Points Out that Charge Materials Are Sold Did not Refer to Private Agencies

NEW YORK, Feb. 7.—Declaring that the 12,000,000 pounds of relief supplies shipped during 1946 by Church World Service has reached those for whom it was intended, Leslie B. Moss, director of the service, has issued a statement pointing out that the recent charges that relief clothing has been sold in this country did not refer to church-sponsored campaigns. A flood of inquiries had been received after such charges appeared on the radio and in the press. Clothing contributed through churches, Mr. Moss said, was of such high quality that 95 per cent of it was shipped with a minimum of processing expense. Clothing, bedding, shoes, milk, vitamins, babies' and children's kits, cereals and medical supplies contributed by millions of church members have been distributed through church groups in 28 overseas countries. "Eyewitness reports and photographs attest the deep gratitude, new hope and courage imparted by these gifts," said Mr. Moss. "Continued reports from church sources abroad indicate that dire need and extreme suffering in many lands will be met only if church people in this country send a mounting stream of garments, shoes and bedding."

* * *

Bishop Sherrill Addresses Protestant Council

Speaking at the third annual dinner of the Protestant council of New York, Episcopal Presiding Bishop Henry Knox Sherrill declared that the formation of a single church of Christ is the only way in which the great spiritual problems of our time can be met. On behalf of the navy department, Robert D. Workman, former chief naval chaplain, presented to the council's commission on ministry to veterans and service personnel a citation in recognition of the service rendered during the war by churches in the metropolitan area. Earl F. Adams, council director, presented the annual report and explained the Protestant fund. An address was given by Mrs. Harper Sibley, president of the United Council of Church Women. President Henry D. Gideonse of Brooklyn College served as toastmaster.

* * *

Race Relations Sunday Observance Increases

"Our American leadership in securing a world order of justice and peace for all peoples will be fatally handicapped so long as we fail to solve the problems of racial justice in our own country," warns the Federal Council of Churches in its annual message on race relations. Copies of the message, which is issued in connection with the country-wide observance of Brotherhood Month and the 25th anniversary of Race Relations Sunday (Feb. 9), have been distributed to local churches of the 25 denominations affiliated with the council. During the past five years local observance of this Sunday has almost doubled. This year at least 60,000 churches in 44 states will

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participate in some type of special service commemorating the day. The council's message concludes with a 9-point program listing the "imperative steps" which Christians, individually and as church groups, must take if race tensions are to be removed.

* * *

Interfaith Group Will Promote Democracy

A group of prominent clergymen and laymen have formed a new organization, the National Religious Council of Common Cause, it was announced this week. Representing all faiths, the council has as its objective the strengthening of American democracy against totalitarian forces suspected of activity in the United States. "Our only hope," says the statement of purpose, "is to recapture the vision of the founders and, through spiritual regeneration, to bring forth a faith in American democracy greater than that of any of the totalitarian systems now actively striving to undermine it."

* * *

Salvation Army Launches World-wide Crusade

For 24 hours last week, officers of the Salvation Army gathered in their respective countries to read Gen. Albert Osborn's call initiating the "Fighting Faith Crusade," a campaign to bring about a revival of religious faith throughout the 97 countries and colonies where the Salvation Army operates. The call was read in 102 languages and dialects. The first meeting was in a divisional headquarters in New Zealand. As the day progressed, meetings were held in Java, China, Burma, India and Europe. At an early hour, General Osborn, international leader of the army, appeared at the first of three large gatherings in the Royal Albert hall, London. In New York, the crusade was opened at a meeting in the army's Centennial Memorial temple.

* * *

Announce Protestant Motion Pictures

The Protestant Film Commission, interdenominational motion picture agency of the Protestant churches in this country, has announced that production of seven films for church use will be completed during 1947. In addition, five series of motion pictures are being planned for future production. These will be films on the church and world order, on human relations, on democracy, and on the spiritual insights of certain Bible passages as applied to modern life, and a series correlated with the curriculum of the International Council of Religious Education.

* * *

And So Forth

Calling the failure of the nation to solve the housing difficulties of 4,000,000 veterans a "betrayal of the men who preserved our liberty," Bishop G. Bromley Oxnam on Wednesday endorsed the American Veterans Committee's campaign to rally church support to the drive for veterans' housing.

During the fortnight he spent in New York, George F. MacLeod of the Iona Community in Scotland preached at six Sunday church services, addressed a variety of other meetings and sought support for a $40,000 American cloister at Iona.

The first Negro to become a probation officer in New York city was sworn in this week.

J. Henry Carpenter.

Form Interracial Group in Chicago

Conference Considers the Unsegregated Church—Illinois Court Upholds the Legality of Released Time

Chicago, Feb. 10.— Decision to organize an interracial religious fellowship to meet in the Loop on Sunday afternoons was reached in connection with the conference on the unsegregated church held here Jan. 31. The Chicago church federation and the Chicago council against racial and religious discrimination called the meeting. Some 250 leaders of religious and racial groups attended. Homer Jack, Unitarian minister and director of the Chicago council against racial and religious discrimination, brought to the sessions many of the ablest Protestant leaders in this field. Delegates came from Cleveland, Detroit and Columbus. Four workshops hammered out resolutions for the guidance of local churches, both Negro and white, in opening their doors to larger community fellowship and breaking down this "middle wall of partition."

* * *

Interracial College Grows Rapidly

Roosevelt College, which opened its doors to 1,200 students in September 1945, now has an enrollment of 3,759. More than half of the students are veterans. When the school moves into the recently purchased Auditorium building on Michigan boulevard, it expects to be able to accommodate between 4,500 and 5,000 students. Removal to the new building had been set for Feb. 3, the opening of the midwinter term, but the ownership of part of the building by Abraham Teitelbaum, an attorney, and his refusal to sell it at a figure determined by an independent real estate appraisal has delayed this move. Remodeling will begin in the early spring. Occupancy is expected to be effected by the fall term of 1947. The college prides itself on the absence of any racial discrimination or limitations.

* * *

Released Time Upheld By Supreme Court

"Our government very wisely refuses to recognize a specific religion, but this cannot mean that the government does not recognize nor subscribe to religious ideals. To deny the existence of religious motivation is to deny the inspiration and authority of the Constitution." So said the Illinois supreme court in upholding the decision of the lower courts which refused to prevent the Champaign board of education from granting time or use of school buildings for weekday religious education classes. It is reported that the plaintiff, Mrs. Vashti McCullom, and the groups who have been financing her plan to carry the case to the United States Supreme Court.

* * *

Students Learn Of Labor

The institute of labor at the University of Illinois, authorized by the Illinois legislature upon the initiative of the Illinois federation of labor, was described in an address before the City club recently by its director, Phil-

lips Bradley. Students, he said, are given training in labor economics, labor organization, personnel management and human relations. The program includes such basic academic courses as anthropology, psychology, sociology, along with specialized subjects such as social security, labor and social legislation, collective bargaining and wage-price relationships. The institute functions in three areas: academic training, community extension and research. Much of its thinking is patterned after that governing agricultural colleges. Both labor and industry have assured the institute that its students will be given jobs. Four states now have such institutes: New York, California, Washington and Illinois.

* * *

And So Forth

The Episcopal diocese of Chicago is engaged in raising a fund to endow a department of homiletics in Seabury-Western Seminary in memory of the late George Craig Stewart, who at one time served as bishop of the diocese.

Otto William Heick of Ellis, Kan., able Lutheran scholar at present engaged in editing and completing for the Muhlenberg Press the *History of Christian Thought* from the writings of the late Prof. J. L. Neve, has been elected pastor of St. Paul's United Lutheran Church here.

Paralyzed veterans held a national convention here last week and effected an organization, open also to non-veteran paralytics, to develop research and improve national and local services to their fellow sufferers. The sessions of the convention were held at Vaughan veterans' hospital.

Paul G. Hoffman, president of the Studebaker Corporation, Dorothy Maynor, soprano, Edward V. Cardinal, C.S.V., director of the Shiel School for Social Studies, and Martin Berman of Temple Isaiah Israel will headline the American Brotherhood Week luncheon to be held here Feb. 12 under the auspices of the National Conference of Christians and Jews.

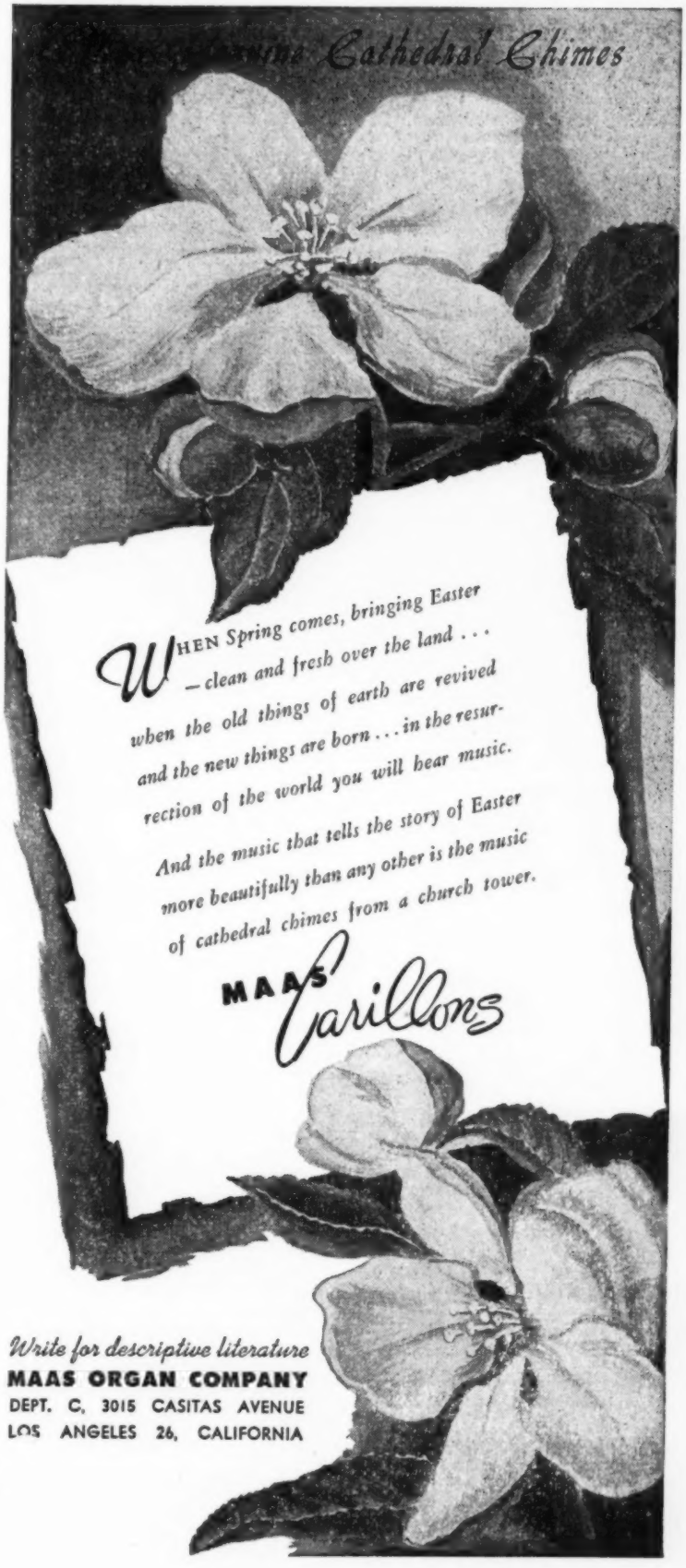
CHARLES LESLIE VENABLE.

Children Send Books Abroad

An organization called "Our World United Through Books" is sponsoring a plan whereby American boys and girls assemble English books in wooden chests which they decorate themselves. The chests are then sent to children overseas whose books were destroyed during the war. In each chest the children place a scrapbook with pictures depicting life in their local communities. The organization is sending chests with many missionaries as they go out to their fields, and suggests that Sunday schools might like to join in the project. Information on the plan may be secured from the organization at Room 2701, 551 Fifth Ave., New York 17.

Wilmington Council Aids Teachers

The Wilmington, Del., council of churches has begun a campaign to support Delaware public school teachers in their request for higher salaries and improvements in the state's educational program. At the council's annual meeting in January, F. Raymond Baker, pastor of Second Baptist Church, was elected president to succeed Arthur R. McKinstry, bishop of the Episcopal diocese of Delaware.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Teachers Seek Increase in Pay

Term Educational Appropriation of New York Legislature 'Inadequate'— No Newspapers in Rochester

SYRACUSE, N. Y., Feb. 1.—The state legislature has appropriated an additional $32,000,000 for educational purposes, has increased teachers' pay $300 for the current year and has appointed a special committee to recommend permanent increases to the 1948 legislature. All over the state, teachers have been holding meetings protesting against the increase as inadequate and demanding a permanent minimum of $2,400. A mass meeting of Rochester teachers termed the action of the legislature "too little, too late and too temporary." The teachers' federation in Buffalo is taking a strike poll; it is reported that a considerable majority favors a strike. Samuel P. Capen, chancellor of the University of Buffalo, has issued a public statement expressing his regret at the teachers' action. "The most sacred moral obligation of the teaching profession is loyalty to the public," he said. "A strike may secure momentary relief, but public appreciation of the service of teachers, public sympathy and public friendship remain the surest safeguards of the teachers' permanent interest." The Syracuse ministers' association, the Methodist federation for social service of the Genesee conference, and many other religious groups have gone on record as favoring higher salaries for teachers.

* * *

Rochester Gets Along Without Newspapers

Rochester has had no daily papers since Nov. 8, when both morning and evening papers, owned by the Gannett interests, ceased publication because of a strike for higher pay called by the typographical union. The situation is tangled. Some ministers side with the strikers, others with the publishers. The president of the Rochester church federation wrote to both the management and the union offering to appoint a mediation committee. The manager of the papers replied that he would be glad to meet with such a committee, but the union president said the intervention of a third party would only "clutter up the negotiations." Alfred W. Wangman, pastor of Bethany Presbyterian Church and chairman of the social action committee of Rochester presbytery, recommended at the January meeting of the presbytery that some action be taken by the churches. His recommendation was tabled. Rochester pastors are practically unanimous in saying that the lack of newspaper announcements has not affected church attendance. "I have revised my whole idea of the value of newspaper publicity," said a leading pastor. "It is not nearly as important as I thought it was."

* * *

Council of Churches Opposes Peacetime Training

The New York state council of churches at its annual meeting in Albany renewed its "unswerving opposition" to peacetime universal military training as "spiritually destructive." The resolution described such a program as tending toward social harm "by exalting the military point of view, by restricting freedom of conscience and initiative, by removing immature youth from the shelter of home, church, and school, and often exposing them to undue temptation." W. Earl Ledden, bishop of the Syracuse area of the Methodist Church, was re-elected president of the council.

* * *

Says Communities Will Decide World Pattern

Edwin McNeill Poteat of Colgate-Rochester Divinity School was the speaker at the 11th birthday party of the Syracuse peace council. He described the Christian fellowship as the one agency that stands as the core of a new world community. He paid due respect to the United Nations but said: "We must not forget that in the evolution of society, political patterns are the product of communities, not the reverse; and that military force has demonstrated its inability to maintain communities in security."

* * *

Juvenile Arrests Mount

Juvenile arrests in Syracuse jumped 88 per cent during 1946, but the police department interprets the situation as being due more to police efficiency in apprehending delinquents than to an increase in malicious mischief. However, the burning of the Syracuse University gymnasium two weeks ago revealed that delinquent tendencies are widespread and are not entirely the result of poor living conditions. Hundreds of dollars' worth of government property, including guns and sabers belonging to the R.O.T.C., were stolen from the ruins. Thirty-eight boys under 16 years of age, many of whom are sons of well known business and professional men, were involved.

* * *

And So Forth

The jam of veterans in colleges of this state is expected to continue until 1950, according to a statement made by J. Hillis Miller, associate commissioner of education. He predicted that college enrollments would never return to prewar levels.

Death has recently robbed western New York of three well known religious and educational leaders: John Milton Potter of Geneva, president of Hobart and William Smith colleges; Earle Bennet Cross, professor of Old Testament at Colgate-Rochester Divinity School; and C. Lansing Seymour, Presbyterian pastor at Lancaster, who has long been a prominent leader in Christian education activities in the Buffalo area.

The Rochester federation of churches is seeking to secure 7,500 individual contributors in its current financial campaign. This would be an increase of over 1,000 and would give the federation the distinction of having the largest number of financial supporters of any city council of churches in this country. WALTER D. CAVERT.

Special Courses for Church Secretaries

Green Mountain Junior College, Poultney, Vt., announces a new program of studies for prospective church office secretaries.

Launch Drive on Vice in Minnesota

Governor Youngdahl's Intention to Seek Removal of County Officials Lax in Duties Gains Church Support

MINNEAPOLIS, Feb. 5.—Minnesota's vigorous new governor, Luther W. Youngdahl, has announced that he will seek removal of officials in those counties in which gambling and liquor laws are not being fully observed. As a result word has gone out from sheriffs and county attorneys to tighten up law enforcement. Youngdahl has asked the legislature to enact a law which would make forfeit the liquor, food and other licenses of any business establishments in which slot machines or other gambling devices are operated. He has also asked for laws giving the state liquor commissioner, whom he appoints, power to revoke beer licenses if necessary, and to investigate liquor law violations. The campaign against law violations has been extended to clubs and other private organizations. How greatly such organizations have come to rely on profits from gambling is indicated by a recent protest from the American Legion post in a city which is scheduled to entertain the state legion convention next summer. The post claims in the press that it cannot raise the $24,000 guarantee required without aid from slot machine revenue, and that the convention may have to go to another city.

* * *

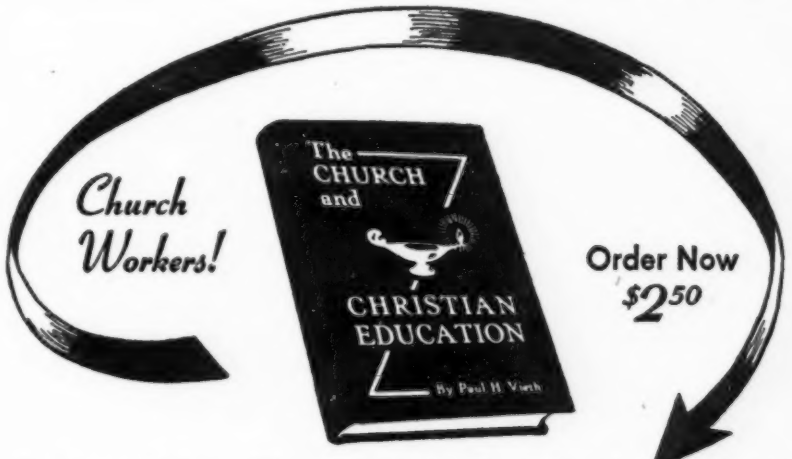
Church Groups Support Governor

Minnesota churches have rallied to Governor Youngdahl's aid in his anti-vice campaign. Full support of the Methodists was pledged at a conference attended by 600 members of the denomination here recently. Approval of the governor's plan has also come from a group of Evangelical Lutheran pastors, from the Methodist union of St. Paul and from many individual Protestant churches and pastors. The Lutheran luncheon club of Minneapolis has named Youngdahl the outstanding Lutheran layman of the state for 1946. George Mecklenburg, pastor of Wesley Methodist Church, Minneapolis, has described the governor as "the kind of man the church has been looking for—a man who enforces the law not because it is good politics but because of conviction, because it is right." He warns, however, that Youngdahl is facing a $5,000,000 underworld gambling syndicate that will stop at nothing to defeat his law enforcement program.

* * *

Minneapolis May Have FEPC Law

If an ordinance passed last week by the city council is found legal, the practice of racial or religious discrimination by Minneapolis employers, labor unions or city government departments will hereafter be a criminal offense. The ordinance makes such discrimination punishable by a fine up to $100 or by a sentence of up to 90 days in the workhouse. It calls for establishment of a five-man commission to screen complaints of violation and to recommend cases for prosecution. Mayor Hubert H. Humphrey and his council on human relations, headed by Reuben K. Youngdahl, pastor of Mount Olivet Lutheran Church and a brother of the governor, were largely responsible for the ordinance. However, a minority in the human relations council has asked the city council to delay passing the ordinance, claiming that its passage just now would lead employers to withdraw their support of the city-wide survey on discrimination which the group is sponsoring. That survey has been launched by 300 volunteer in-



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terviewers who are visiting the homes of minority group families to determine the effect of prejudice on their lives. Another group of interviewers will visit heads of public agencies to find out what they have learned about discrimination in housing, education, employment, recreation and so on.

* * *

Threaten Leaders in Human Relations

Anonymous persons calling themselves the "democratic national party" have threatened the lives of Minneapolis leaders in the field of human relations. The group has also been responsible for lettering anti-Semitic slogans on buildings on the campus of the state university. A plan whereby A.F. of L. construction workers in Minneapolis would refuse to work on residences being erected on lots covered by restrictive racial or religious covenants has been tabled by the unions involved, pending possible legislation on state and national levels. Governor Youngdahl's interracial commission is calling for a state FEPC act, as recommended by the governor in his inaugural address.

* * *

And So Forth

The last of the conscientious objectors who staged a hunger strike at the federal prison at Sandstone, Minn., has been released.

Silas A. Meckel, formerly a chaplain, has been granted a two-month leave from the pastorate of Mayflower Community Church, Minneapolis, to conduct a series of spiritual retreats for airforce personnel in Europe and investigate moral conditions among troops in the occupation forces.

Mell W. Hobart, a Minneapolis layman, was named president by the Minnesota council of churches at the first meeting after the organization changed its name from the Minnesota council of religious education.

Raymond B. Bragg, for 12 years minister of the First Unitarian Society of Minneapolis, has resigned to become executive vice-president of the American Unitarian Association and director of the Unitarian Service Committee, with headquarters in Boston. Mr. Bragg has been active here in children's welfare and human relations projects, and is a former chairman of the Minneapolis branch of the Foreign Policy Association.

The St. Paul junior chamber of commerce has selected Philip F. McNairy, rector of Christ Episcopal Church, as the "outstanding man under 36" in the city. It cites him for his work in the "Y," the community chest, the council of social agencies, and the St. Paul council of human relations, of which last he is president.

The Macalester College radio singers have resumed their nation-wide broadcasts, which were interrupted by the war. They may be heard over the Mutual Broadcasting System on Saturdays at 3 p.m. eastern standard time.

Martin Graebner, formerly president of Concordia Junior College, St. Paul, has been appointed European relief and rehabilitation director for the Evangelical Lutheran Synod of Missouri, Ohio and Other States.

Illness has forced Clifford Ansgar Nelson, pastor of Gloria Dei Lutheran Church, St. Paul, to resign as European relief representative for the American section of the Lutheran World Federation.

The Welsh Presbyterian Church of Minneapolis, organized 67 years ago, has decided to disband. Its property has been sold to the First Christian Reformed Church, organized in 1945, and its membership will be absorbed by other Presbyterian churches in the city.

T. A. Kantonen, professor at Hamma Divinity School, Springfield, Ohio, and Glenn J. Talbott, president of the North Dakota farmers' union, were among the guest speakers at the midwinter convocation for ministers at Luther Theological Seminary, St. Paul.

WILLMAR L. THORKELSON.

Egyptian Churches Hold Ecumenical Services

Churches and missions in Egypt held a "week of witness" early in November, according to the International Christian Press and Information Service of Geneva. It was reported that the series of evangelistic meetings proved conclusively that "doctrines divide but the cross unites." Says the service's release: "When an archdeacon of the Anglican Church preaches in an Evangelical church, an Anglican layman in the premises of a Coptic Catholic church, a Coptic Catholic priest in an Anglican church, and an Evangelical pastor in the hall of a Coptic Orthodox society, it is obvious that something out of the ordinary is happening."

Religious Radio Workshop Meets in New York

Attending the third annual religious radio workshop held in New York early in January, ministers and religious education workers met with members of the radio industry to discuss the problems and objectives of religious radio programs. Scripts were written and discussion groups conducted.

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Race Issue Hits Episcopal Diocese

Texas Bishop Protests Segregation at the Council Meeting, but Delegates Refuse Him Their Support

HOUSTON, TEX., Feb. 4.—Newspaper readers in east and south Texas, long used to routine reports about Protestant churchmen in convention assembled, rubbed their eyes last week when they saw the headlines from Beaumont, where the Protestant Episcopal diocese of Texas was having its 98th annual council meeting in fashionable St. Mark's Church. The Episcopalians were reported on the verge of a split over the race issue, genial Bishop Quin had rapped prominent churchmen for too much drinking, and Canon Theodore O. Wedel of the Washington, D. C., cathedral was going after the "liberals and sentimentalists," writing the word "hell" in capitals on a blackboard and demanding that parsons preach the gospel instead of talking about ethics.

Bow to Law on Segregation

The excitement started on Sunday when youthful Bishop Coadjutor John E. Hines protested the exclusion of Negro delegates from the council's banquet, luncheon and dinner tables. If the Hotel Beaumont would not permit Negroes at table, said the bishop, then it was the Christian duty of the white delegates to refuse to dine there. Nevertheless, on Monday the hotel dining room was packed, while the manager explained that both a city ordinance and a state statute forbade white and colored persons to eat together in public. In the afternoon, when a Negro delegate condemned racial discrimination, delegates from Palmer Memorial Church, Houston, left the convention.

Uphold St. Mark's

On Tuesday, a white delegate from Waco introduced a resolution praising St. Mark's Church for upholding the city ordinance and the state law. Bishop Hines took the floor to express his distress that the council should consider such a resolution; he hoped that as Christians the delegates would rise above the laws of the state and assert the law of Christ. He offered a substitute resolution which would have bound the council to cancel public meals at future meetings if segregation was enforced. Other delegates then answered the bishop. A prominent Beaumont resident declared that one of the Negro delegates edited a paper in Houston that caused "plenty of trouble," that though he himself was a member of the interracial commission and a friend of the Negro, he realized that "alien political groups" were working through the Negroes to create friction. Another speaker pointed out that the instigators of the race riots some years ago in Beaumont were from Chicago. After all this, the original resolution praising St. Mark's for "upholding the law" was passed. Then, by the narrow margin of 67 to 64, another resolution providing for an interracial committee to report in 1948 on "ways of mutual cooperation and help" was passed. The diocese will thus have a year in which to mull over the racial issue raised at the council meeting.

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The race issue in Texas is not peculiar to the Episcopalians. But since they have no separate jurisdiction for Negroes, as do the Methodists, they face it at each annual meeting. A Houston Negro has sued for admission to the state university law school; to meet his demand the state is starting a law school for Negroes. The University of Houston has offered the state a 52-acre tract to meet the pressing claim of Negroes for an opportunity to secure higher education. A bill calling for a $2,000,000 appropriation to start the school and an annual $500,000 grant to maintain it has been introduced in the legislature.

In an address to the Episcopal meeting, Bishop Clinton S. Quin condemned "too much drinking" by church members, and suggested that the next time Episcopal social leaders give a party for young people they serve no alcohol. He declared that "young people are tiring of the alcoholic social custom" and would be genuinely relieved to find no liquor at their next party. "I am no prude or hypocrite about this," he said, "but if we only dared to let our religion interfere with some of our loose social customs, something would happen." He told the men that their business sessions were too often conducted in a "cocktail party atmosphere."

A resolution asked by women of the diocese, which would have given women the right to serve as delegates to the diocesan council and as members of parish vestries, was presented to the council for the second time. Previously it had been rejected by the delegates—all men. This time it was tabled, and cannot be reconsidered for two years.

One project making for peace among Texas Episcopalians is the effort to raise $1,500,000 in order to qualify for the $1,000,000 which H. R. Cullen, oil millionaire, has offered for the erection of St. Luke's hospital. The new hospital would be a unit in the $100,000,000 medical center in Houston, largest in the southwest.

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Hospital Plan for Hawaii

Legislature Will Consider Committee's Recommendation on Insurance

HONOLULU, Jan. 27.—A compulsory territory-wide hospital insurance plan is among the recommendations to be discussed by the legislature when it convenes this February. The proposal comes from a non-partisan committee appointed some time ago by the governor and is expected to provoke heated debate in both legislature and populace. The demands of 13,000 public school teachers and government employees for increased pay amounting to more than $4,500,000, plus the continued requests of governmental agencies for larger budgets, indicates the necessity for some tax revision in the near future. Despite the governor's statement that drastic cuts are in order, demands continue, and the prospects are for a lively session of the legislature.

* * *

Church Leaders Visit Hawaii

A group of distinguished church leaders have visited Hawaii recently to attend conferences and inspect the work of their respective denominations. Among them was Bishop Keeler of Minnesota, who came as the personal representative of Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, to attend a precedent-setting conference of all Anglican and Episcopal bishops of the south Pacific area. The conference, which opens today, will discuss the possibilities of a division of territory in the Pacific area between the Anglican and American Episcopal churches. Others attending are Bishop Walter H. Baddeley of Melanesia, Bishop Strong of New Guinea, Archbishop Campbell West-Watson of New Zealand, Bishop James Leonard Wilson of Singapore, Bishop Francis Hollis of Labuan and Sarawak, and Bishop Binstead of the Philippines. Bishop Keeler will also attend

Current Feature Films

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M-Mature. Y-Younger. C-Children.

San Quentin (RKO) *Melodrama.* Reformed convict is suspected when "inmates' reform league" he has founded is used by trusted member to mask escape, risks life to bring escapee to bay. *Strident action film,* its ordinary cops-and-robber theme given undeserved authenticity in foreword by famous warden. M

The Shocking Miss Pilgrim (Fox) *Comedy.* One of the first female "typewriters" takes job in Boston, eventually marries her boss. Story line is feeble, dialogue infantile, characters and situations are introduced, then inexplicably dropped. A *wonderful chance for good comedy was lost* when producers by introducing a few songs made film simply a vehicle for Betty Grable. M,Y

The Stone Flower (Soviet film, titles in English) *Fantasy* about an apprentice stone-cutter who visits a sorceress' fairyland to learn secret of making perfect chalice, forgoes art for love of his village sweetheart. A new type of venture for Soviet film makers, this has some scenes of *delicacy and imagination.* Peasant gatherings interestingly done. New technicolor process, widely heralded and used here for first time, looks amateurish. M,Y,C

Traffic with the Devil (Los Angeles Police Dept.) *Documentary.* Actual shots taken just after traffic accidents are *harrowing* but very effective. M,Y

Two Smart People (MGM) *Drama.* How love inspires two crooks to serve terms, with pleasant later future assured. They pay slightly, so moral code is satisfied, but crowning impression is that crime and confidence game players are so charming. *Destructive.* M

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Courage of Lassie, Gallant Journey, The Green Years, Henry V, Make Mine Music, Margie, Marie Louise, Sister Kenny, Smoky, Toscanini in "The Hymn to the Nations."

For Mature Audience: Angel on My Shoulder, The Best Years of Our Lives, Brief Encounter, Caesar and Cleopatra, The Dark Mirror, It's a Wonderful Life, The Last Chance, My Darling Clementine, Notorious Gentleman, The Razor's Edge, The Searching Wind, A Yank in London.

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the annual convocation of the Episcopal missionary district of Honolulu Feb. 2-3, then visit churches throughout the islands.

* * *

Mission Superintendent Retires

A number of Methodist leaders from the mainland have been here for the annual conference of the Hawaii Methodist mission. The conference, with the largest attendance of its history, paid tribute to William Henry Fry, mission superintendent, who is retiring after 35 years of service. Dr. Fry is one of the best known and most highly respected figures in the religious and civic life of the territory. He will be succeeded by Roy L. Ruth of Ontario, Calif. Bishop James C. Baker and Earl R. Brown, secretary on the staff of the Methodist Board of Missions and Church Extension, who came here for the conference, will inspect Methodist work in the islands.

* * *

And So Forth

Gilbert Bowles, for many years a Friends missionary in Japan, is returning to that country in a few days to continue the work he was forced to leave in 1941. He will also aid in the relief work in which the American Friends Service Committee and 11 other organizations are cooperating. During the past five years Dr. Bowles has headed the work of the Quakers in Honolulu, serving as unofficial pastor-at-large to the families of men interned on the mainland and helping in relief drives carried on for the benefit of people in the Orient.

Dr. and Mrs. Ralph Shrader of the American Board of Foreign Missions are visiting Congregational Christian projects carried on in Hawaii by the Hawaiian board, a subsidiary of the American Board. J. Leslie Dunstan, secretary of the Hawaiian board, is, at the invitation of the U. S. navy, accompanying the party surveying population trends in the Marshall Islands, Micronesia and New Caledonia.

EDWARD L. WHITTEMORE.

The Church Roll

J. Merle Davis has retired as director of the department of social and economic research of the International Missionary Council. He left by plane for London Feb. 4 to discuss the study of African marriage customs which he will make in cooperation with British colonial authorities and the International African Institute.

Ralph T. Templin, for 15 years a Methodist missionary engaged in rural work in India and more recently on the staff of the School of Living, Suffern, N. Y., has been appointed a lecturer and consultant by Community Service, Inc., organization founded by Arthur E. Morgan at Yellow Springs, Ohio, to serve the interests of the small community.

The Finnish Suomi Lutheran Synod has appointed Jacob W. Heikkinen, formerly a pastor in Detroit and more recently a graduate student at Princeton, as its delegate to the Lutheran World Federation assembly to be held next summer in Lund, Sweden. Pastor Heikkinen sailed Jan. 17 for Finland, where he will represent the American section of the federation as liaison with the Lutheran Church of Finland.

John Haynes Holmes, pastor of the Community Church, New York city, has been appointed Rabindranath Tagore memorial lecturer to Indian universities for the academic year 1947-48. He will spend September, October, November and December in India. Dr. Holmes was selected because of his "services in the cause of freedom for India and for his contributions to better understanding between the United States and India."

Prof. E. R. Hardy, Jr., of the Berkeley Divinity School, New Haven, Conn., has gone to England as a delegate from the World Council of Churches to the patriarchate of the Orthodox Church and to the churches of Greece and Cyprus. The delegation of which he is a member is headed by Bishop Brilioth of Sweden. It will renew an invitation to the Eastern churches to affiliate with the World Council.

Samuel Guy Inman, president of Worldover Press and longtime student of inter-American relations, has gone to Argentina at the invitation of the state department to study the social conditions of that country and its relations with other nations in North and South America.

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The following contributions will be forwarded to Church World Service for relief work under church auspices in Europe and Asia:

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